THE GROWTH OF CHRISTIAN PERSONALITY

WILFRED E. POWELL

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THE GROWTH OF CHRISTIAN PERSONALITY

A STUDY OF THE PUPIL

For teachers of religion in home and school

By

WILFRED EVANS POWELL

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A textbook in the Standard Leadership Training Curriculum outlined and approved by the International Council of Religious Education

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To my Mother and Father
in grateful appreciation of
the early years

AUTHOR'S INTRODUCTION

This book is described in the sub-title as "A Study of the Pupil." A pupil is "a person of either sex or of any age under the care of a teacher." The discussion, therefore, does not deal exclusively with childhood but treats of matters that relate to all periods of life. The volume is planned particularly for use in training classes of church school leaders but it is hoped that it will be helpful to other teachers also, especially those who are engaged in the all-important educational enterprise of being parents. Religious education can never be very effective until there is the fullest co-operation between home and school.

Where the book is used as a text by a training class it will be well for both the leader and the members of the class to note the following suggestions:

1. The reader should have in mind, from the beginning, the general plan of the book. This can be secured by reading over carefully the table of contents, paying special attention to the questions given with the titles of the chapters. These questions, together with those in the body of the book which constitute the chapter sub-divisions, are intended to stimulate something of the problem-solving attitude. They should make for definiteness of thinking, and may be found helpful in reviewing.

2. At the close of each chapter there are a number of additional questions and some topics for report and investigation. This material is a definite part of

the course and is not to be considered merely supplementary. The class discussion may well be based largely upon these reports and questions. The items called for will, no doubt, suggest other lines of investigation which it will be profitable for the class to follow. The leader should make definite assignments from among the suggested topics, and a number of written reports should be required.

3. The effective church school teacher has the habit of observation and constantly makes note of things done and said by the pupils. It is very desirable that those who are pursuing this course keep a notebook in which such observations may be recorded to be used as a basis for report to the training class. In addition to the particular matters listed at the close of each chapter, there will be many other observations of human behavior that may contribute much to the class discussion. These might well include notes on the activities of the pupil at home, school, church, play, and work, and special attention should be given to the pupil's problems, interests, social behavior, religious attitudes, and character achievement. The following works contain helpful suggestions for securing and recording observations of human behavior, especially the behavior of children. They illustrate, also, the kinds of things the teacher will be interested in observing. *Co-operative Study of the Religious Life of Children,* by Hartshorne (Religious Education Association, pamphlet); *The Junior,* by Chave (University of Chicago Press); *The Project Principle in Religious Education,* by Shaver (University of Chicago Press), chapter vii; *Childhood and Character,* by Hartshorne (Pilgrim Press), chapter iv, and

pages 241-264; *Case Studies for Teachers of Religion,* by Watson (Association Press).

4. If the members of the training class are unfamiliar with psychological terms, it may be well for the leader of the group to go over certain parts of the text with the class. Perhaps chapter two should be treated in this way and possibly some sections of chapters seven and eight. In a work of this kind it is quite impossible to avoid the use of some technical terms and, while the number of such words has here been reduced to a minimum, the student who has no acquaintance with psychology may experience a little difficulty in following the discussion at certain points. Most of the terms, however, are explained in the text at the place where they are first introduced. By consulting the index at the close of the book the student will be able to find these explanations and will soon become familiar with the expressions used.

5. Where the books in the reference lists at the close of the chapters are available, the course may be expanded indefinitely. There is an abundance of material for twenty lessons, so that double credit may be earned if the class desires to do the extra work. The references bear directly upon the topics discussed in the respective chapters and they have been limited to a few authors so that the books may be more readily secured. If the course is expanded so as to give double credit, there should be available at least four or five of these books in the different fields touched upon: In *psychology,* preferably Gates, *Psychology for Students of Education,* or Woodworth, *Psychology: A Study of Mental Life;*

in *education,* preferably Chapman and Counts, *Principles of Education;* in the general field of *religion,* such a book as Baillie, *The Roots of Religion in the Human Soul,* or Brightman, *Religious Values,* or Pratt, *The Religious Consciousness;* and in the general field of *religious education,* one or two books such as Coe, *A Social Theory of Religious Education,* Weigle, *The Training of Children in the Christian Family,* and Shaver, *The Project Principle in Religious Education.* For double credit an increased amount of observation and written work should, of course, be required.

At the close of the book there is a bibliography of some fifty volumes for the use of those who may wish to make a more thorough study of the field opened up by this course. The list includes not only the books referred to in connection with each chapter but also a number of additional works on psychology and character development. It need hardly be said that, among the titles included, a number of very different viewpoints are represented.

This book is small. It would not be fitting for it to be weighted down with a long list of acknowledgments. Yet the author's dependence upon others has been very great. His indebtedness to former teachers, to many writers and publishers, and to friends and counselors, is here thankfully recognized. Further acknowledgements are made in connection with the quotations used throughout the book.

W. E. P.

Arlington, Mass.
Christmas, 1928.

CHAPTER I

THE PLACE OF THE PUPIL

What Is the Place of the Pupil in Education?

If you are a teacher in the church school, this course does not mark the beginning of your study of the pupil. You have been compelled at times to give a good deal of thought to the members of your class in seeking to understand them and in planning lessons suited to their needs. In this pupil study you may, or may not, have sought the guidance of books. But if you have taken your work seriously, the effort to understand your pupils has cost you both time and energy. Many things have happened in the lives of the boys or girls which have led you to ask questions regarding them. And the questions were not always easy to answer. Why does that boy act so selfishly? Why does this one learn so much more rapidly than the other members of the class? Why are the children noisy during the worship period? Is it just because they are children, or is there something wrong about the way the service is conducted? Why did the boys listen so attentively to the story last Sunday? Why was John so non-co-operative in the games today? Have the lessons on "working together" failed to affect him? I wonder if my teaching is really making any difference in the lives of my pupils? How can I help them to attain a genuinely Christian personality?

Questions such as these must frequently occur to the thoughtful teacher and any serious effort to answer them makes necessary a study of human nature. The teacher can be successful only as he seeks constantly to know and to understand the members of his class.

It is the purpose of the course of study upon which you are now entering to help you to understand the pupils whom you now teach, or whom you expect some time to teach. Only a beginning can be made in this series of lessons. The teacher must continue to study the pupil as long as he remains interested in teaching. But there are some fundamental matters concerning human nature, how it develops, and what can be done with it, that form the basis of any adequate understanding of the interesting people who make up our church school classes. To these matters chief consideration will be given in this book.

It will be necessary, first of all, to make a brief analysis of the work in which you are engaged as a church school-teacher, or in which you hope to engage if you are preparing to teach, in order to make clear the significant place of the pupil in what is being done. In this chapter, therefore, the questions to be discussed are: (1) What is education? (2) What is religious education? (3) What are the main factors in the educative process? (4) Why is the pupil of such importance in education? and (5) How shall the teacher study the pupil?

WHAT IS EDUCATION?—

The best teachers no longer think of education as merely the imparting of knowledge, or as the training of the mind. It is much more than that. The pupil might gain knowledge if he were shut up in a room alone with his books, but he could not be properly educated in isolation. Education is, in the main, a social process; that is, it takes place while the pupil is in fellowship with others. And it is concerned not just with the intellect, but with all that makes up the life of the pupil—his habits, thoughts, feelings, will, attitudes, purposes and ideals.

In one sense the education of the child begins in his earliest years. The many influences which play upon him and to which he responds, in his home, in his play group, and elsewhere, contribute toward it. And all of the changes that are made in his life as he grows from babyhood to maturity are, in this broad sense, his education. What the school seeks to do, however, is to control for a time the conditions under which he lives so that desirable changes will be made and undesirable ones will be prevented.

In its more restricted sense, then, education is the conscious "production and prevention of changes"[1]

[1]Thorndike, *Education*, p. 2.

in the pupil that will enable him to share intelligently, efficiently and happily in the life of society. It does not aim merely to prepare him for the future —although it cannot be blind to his future—but it seeks to help him, where he now is, to live more richly and worthily.

It is but putting the matter another way when we say that the purpose of education is best expressed not in terms of knowledge, but of character and personality. "The question to be asked at the end of an educational step is not, What has the child learned? but, What has the child become?"[2] Yet if we do not think of learning too narrowly, it may be said that what the child becomes is what he was at birth, plus what he has learned. Such learning, however, does not come about by means of instruction alone, but by living; not merely by the acquiring of information, but by the sharing of experience. Education takes place as the pupil becomes more and more able to share happily and efficiently in the life of the home, the school, the community, the nation, and the world. And through this process some kind of personality is attained.

What is religious education?—

The church school-teacher is engaged in the work of education. He belongs to the company of men and women who in public school, in private school, in home and church, are helping the boys and girls of the nation to grow in character and personality, and to find satisfaction and happiness in genuine social living. But the special interest of the church

[2]James P. Munroe, *The Educational Ideal*, p. 2.

school-teacher is in an education that is religious—and Christian. What, after all, is religious education? How may it be distinguished from education in general?

These questions are important. But if the conception of education which has been suggested in this chapter were carried out thoroughly, under ideal conditions, there would be no need to raise them. The whole of education would then be religious for it would help the pupil to live an adequate life in all his relations both to his fellows and to God.

Practically, however, general education means the instruction and training provided by the public school. And the public school is limited in the scope of its education because it must serve a state, the citizens of which hold to a great variety of religious beliefs and, in some cases, deny the value of religion altogether. The practical question, therefore, becomes: How does the work of the teacher of religion differ from that of the public school-teacher?

It would be an error to make the work of these two servants of society appear to be in conflict. There is a unity about the whole task of education, and the two institutions—the church school and the public school—have much in common. Both of them are interested in the development of character. Both of them deal with the whole personality of the pupil and not merely with his body, his mind, or his soul. And both of them seek to achieve their purpose not alone by the imparting of information, but by stimulating and guiding the growth of the pupil through personal contacts in a wholesome group life.

The teacher must be clear, however, as to the difference between a religious education that is Christian, and public school education which is, and at least at the present must be, less than Christian.

1. *Religious education is wider in its scope than general education.*—Its horizon takes in the whole world. For the most part, public education today seeks to make good citizens of the nation. Religious education, if it is Christian, aims at world citizenship, and, although the two ideals are not necessarily in conflict, they are by no means identical. The kingdom of God does not have national boundaries. The brotherhood of man must embrace all peoples.

2. *Religious education seeks a higher goal than general education.*—The state may be satisfied if, by means of its schools, it can build a society in which justice shall rule. The schools of the church must not stop short of the reign of love. The character which is the goal of their efforts is Christian character. They have not reached their goal until the pupils strive to meet all life-situations "in the spirit and way of Christ."[3] They have not completed their task until there has been built a society that is ruled by love.

3. *Religious education helps men to know God and thus secures a more complete adjustment of the individual to his world than that which is made possible by general education.*—It takes into consideration both human and divine relationships. It views the world as God's world and has something to say about the character and purpose of the One in whom "all

[3]Shaver, *The Project Principle in Religious Education*, p. 40.

things consist'' (1 Colos. 1:17). It brings the pupil not only into efficient and happy participation in the affairs of men, but into fellowship with God.

WHAT ARE THE MAIN FACTORS IN THE EDUCATIVE PROCESS?—

The discussion thus far will have suggested that many factors contribute to the complex process of education. It is especially important that this truth should be realized by the church school-teacher for whom the formation of character is such a central aim. Character cannot be developed merely by things learned from books—not even from the Bible itself. The process involves much more than the lesson-story, blackboards, and maps. ''The first concern of education,'' says Professor Coe, ''is not a textbook or anything that printers' ink can convey, but the persons with whom the pupil is in contact, and the sort of social inter-actions in which he has a part.''[4] The whole life of the church school contributes toward those changes in the pupil which really constitute his religious education. The teaching of religion does not take place in the thirty-minute period of instruction alone, but the lesson is being taught, for good or ill, by all of the activities of the school; by its worship, its play, its discipline, its organization, and its sharing in the enterprises of the church and of the community.

It should be noted also, that other factors may counteract the work of formal instruction. The teacher's aim, in a given lesson, may be to teach reverence. The story may be prepared with this

[4]Coe, *A Social Theory of Religious Education,* p. 19. Chas. Scribner's Sons, N. Y. Used by permission.

objective in mind. Yet the atmosphere of the classroom, the fussiness of the teacher, the cramped position of the pupils, or the disorderly way of conducting the affairs of the class, may in a manner much more effective than the spoken word of the teacher, create attitudes that are directly opposed to those which the lesson is intended to cultivate.

In order to indicate something of the contribution of the various factors to education, a fivefold summary of them may be made. An analysis of a concrete teaching situation would suggest, as the five main factors in the teaching process, (1) the pupil, (2) the teacher, (3) the lesson materials, (4) the methods of teaching and of class management, and (5) the surroundings or environment. Each of these factors includes a great many elements and they all contribute to the final result. The part played by the teacher, for example, may be analyzed into *personality* and *teaching skill,* and these, in turn, may be broken up into the numerous traits and abilities that constitute them. In a similar way any of the other factors may be analyzed into their constituent elements and these may be viewed as to their contribution to the whole process of education.

The efficient teacher understands the part played in the teaching process by each of these factors and he knows something of how to control them so as to attain the real objectives of his teaching. He knows what qualities in a teacher tend to make his work effective. He knows how to evaluate and select lesson-materials. He can use methods of teaching and of class-management which, in themselves, contribute toward the development of character. He realizes

how much the personal contacts of the pupil with other pupils, and with the teacher, may mean in the achievement of the aims of religious education, and how important even the physical surroundings of the room may be. And, most important of all, he understands human nature and knows how to deal with it. There is nothing in the equipment of the efficient teacher that is of more vital significance than this knowledge of those whom he teaches. First of all, the teacher must know the pupil.

WHY IS THE PUPIL OF SUCH IMPORTANCE IN EDUCATION?—

The conception of education which has been given in this chapter will already have suggested the important place of the pupil in the work of the church school-teacher. Two or three facts, however, must be given special emphasis here.

1. *The pupil supplies the material with which the teacher works.*—He comes to the class-group equipped with certain instincts, impulses and tendencies to activity, which make education possible. "The little human animal," to use Professor Weigle's expression, "is born going." And it is with this active individual, whether child, youth, or adult, that the teacher must deal. Only as he lives with his pupils in fellowship and understanding, is his work likely to be effective. For his real materials are not books, and maps, and blackboards, but human beings with impulses, desires, prejudices, hopes and fears. The chief concern of the teacher must always be not things, but persons; not textbooks, but pupils.

2. *The pupil is "the great objective" in religious education.*[5]—He not only supplies the "raw material" for the teacher's work, but he is himself the measure of the teacher's success. The results of one's teaching, at the end of the church school year, are to be measured by the changes the class has made in the lives of the pupils during the period in which they have been members of the group. Do they have a better knowledge of Christian principles? Have they any finer appreciation of the world in which they live? Has their sense of fellowship with God become more real? Are they more responsive to the teachings of Christ? Are they more just, more truthful, more reverent, more loving?

Questions such as these will test the effectiveness of the work of the teacher. He has not reached "the great objective" unless changes in the direction of Christian character have been wrought in the lives of his pupils.

3. *The potentialities that lie within the pupil make social progress possible.*—The child does not have to begin his spiritual adventure where the race began it. The racial heritage, in religion as in other realms, can be communicated to him by teaching. Even at an early age he may know something of the higher life as it was revealed in the person of Jesus Christ.

Moreover, the child may build upon the past. The wise teacher will strive to stimulate his pupils so that they will not merely reproduce his own ideas and attitudes, but will seek to go beyond him. He will desire them to become more thoroughly Christian than he himself has been. And he will think

[5]Betts, *How to Teach Religion*, p. 30.

of his objectives not merely in terms of the individual pupils, but of society. He will aim at the development of personality, but also at social progress. He will seek, by his teaching, to build a better world—to make more real the kingdom of God on earth.

This wider social view of education emphasizes again the central place of the pupil in the teaching process. It rests upon the social nature of the individual and upon his capacity to change, to learn, and to grow. It calls for an understanding by all those who teach, of the potentialities of human nature.

How shall the teacher study the pupil?—

The teacher, it is clear, must know and understand human nature. But how can this knowledge and appreciation be gained? There are two ways of studying the pupil. The teacher may observe, directly, the behavior of those whom he teaches and of other persons with whom he comes into contact. He may, on the other hand, study the results of observations of human conduct that have been made by others, and gain from them a better understanding of his own pupils. The observations of others may be in the form of books, or they may be merely oral or written reports of things seen and heard in the home, the school, the play-ground, or the place of business.

An adequate knowledge of the pupil can be secured only by the use of both direct and indirect methods. The teacher may learn much concerning his pupils from books written by those who have made a study of human nature, such as works on child study and psychology, popular biographies, or the imaginative creations of writers who have known "what was in

man.'' The child characters in the works of such authors as Tarkington, Stevenson, Mark Twain, and Howells, may well be studied by the teacher of children. A knowledge of the child may also be gained from parents who have an opportunity to observe him in the intimate relations of home-life. If the teacher can enlist the co-operation of the home, and can secure from it reports of the things children do and say, he should receive much help toward vitalizing his church school teaching.

But there is nothing that will contribute more to the proper understanding of the pupil than the first hand study by the teacher, of the boys or girls, the young people or adults, who make up his class group. If other factors remain the same, the more the teacher learns to know his pupils the better teacher he becomes. This knowledge, it is true, needs to be balanced by the wider and more systematic observations of others such as may be found in works on psychology. But nothing can take the place of the teacher's personal contacts and fellowship with his pupils, or of his thoughtful observation of persons of various ages, in the different situations of life.

This book, then, is only a part of the course upon which you are entering. The discussion in the lesson text must be somewhat abstract because it has to deal with the pupil in general terms. The chapters take up aspects of human nature that are roughly alike in all pupils. They give some of the results of experiment and observation by psychologists and other students of human nature. They present some of the basic facts and principles concerning the pupil, which all teachers need to know.

But the other part of the course is by no means less important than the reading of the text. It should consist in the thoughtful study of living pupils. Flesh-and-blood children, vigorous young people, and real men and women, are as much the materials of this course as they are those with which the teacher of religion must always deal. The facts and principles discussed in the text will have increasing value as they are studied in relation to concrete and definite situations in the lives of particular pupils. By following the suggestions for observation and investigation given in connection with each chapter, your study of the pupil may become, in reality, a study of life—the most fascinating of all subjects, and the one of greatest value to the teacher in the church school.

QUESTIONS—

1. In what sense may it be said that the education of the child begins in his earliest years?
2. How does education help the pupil to share intelligently, efficiently and happily in the life of society?
3. What do you mean when you use the term "religious education"? How does your view compare with that suggested in this chapter?
4. In what ways, other than those mentioned in the text does the work of the church school teacher differ from that of the teacher in the public school?
5. Why does religion have such a small place in public education?
6. Are the three "distinguishing marks" of religious education suggested by the author clearly apparent in the work of your church school?
7. What is the significance of the word "adjustment" as it is used in discussions of education?
8. How would you analyze the main factors in the teaching process into their constituent elements?
9. What reasons for the importance of the pupil in education would you add to those given in the text?

10. Does the program of your church school provide definite means of helping the teachers to understand their pupils? (Workers' Library, Parent-Teachers' Meetings, etc.)

REPORTS AND INVESTIGATIONS—

1. Give, in outline form, the main sources of information about the pupil that are available to the teacher.
2. List some of the chief problems encountered by the teacher in his work. In how many of them is the pupil directly concerned? Would a better understanding of the pupil help toward their solution?
3. Recall any specific instances known to you where a more adequate knowledge of the pupil has improved teaching efficiency.
4. If possible observe a church school class in session. Note especially the things done and said by the pupils during the class period. For how much of the time were the pupils active? Was their activity always that desired by the teacher? How was it directed?

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CHAPTER II

ORIGINAL NATURE

With What Equipment Does the Pupil Begin Life? (General Characteristics and Neural Basis)

As a teacher you are dealing constantly with living pupils. Your work involves "the production and prevention of changes" in the lives of those who make up your class group. Whenever you teach effectively you either bring about desirable changes in your pupils, or you prevent undesirable ones from being made. Similarly, whenever the pupil learns; he does so by reason of changes of one kind or another which take place in him. That is what learning is.

But there are some things the pupil does not have to learn. They are a part of his very nature, and no learning of them is necessary. The baby does not have to be taught to suck, nor the boy—perhaps—to fight. The boy may have to be taught not to fight, or to fight in some other way than that which he spontaneously adopts, but the impulse to pugnacity is part of his native equipment.

Various terms are used to refer to this unlearned behavior of the child—instincts, original nature, native tendencies, and the like. It should be noted that the term "original nature" is here used in the psychological and not in the theological sense. Its meaning will be made clear in this and the following chapter. At present we are concerned merely to point out that the teacher's work is, to a great extent, dependent upon these natural tendencies of the pupil. If the activity to which they lead is in harmony with the Christian way of life, the impulses may be encouraged. If not, they must be modified. Intelligent dealing with pupils demands that the teacher understand the equipment with which they begin life.

But perhaps you are a teacher of older pupils. If so, you may feel that this approach to the study of human nature pushes the matter too far back; that it is too remote from your immediate concern with a class of adolescents, or of adults. It must be remembered, however, that these tendencies, although they become greatly modified by the varied experiences of individu-

als, persist throughout life and that the behavior of human beings of any age, can scarcely be understood without reference to them. Moreover, some of the tendencies, although they are rightly considered a part of original nature, do not manifest themselves in the life of the individual until a number of years after birth.

Our study of the pupil may well begin, therefore, with a discussion of original nature. We must ask: (1) What is meant by original nature? (2) What is the basis of the original tendencies in the nervous system? (3) What are the characteristics of instincts? (4) What are some of the more important instinctive tendencies? and (5) What other general tendencies are of importance to the teacher?

WHAT IS MEANT BY ORIGINAL NATURE?—

Original nature is sometimes thought of as the potential nature of the individual as it is at birth. This conception is, however, not quite accurate. The pupil's original nature is his native endowment, that which he is, apart from any learning, or any environmental influences. And influences which must really be considered environmental, may affect the individual while still in the foetal stage. An injury to the foetus, for example, which might hinder, even permanently, the full development of the individual, could not be considered a part of his native equipment. It is necessary to go further back than the time of birth. Original nature is, rather, the nature of the individual as it is, potentially, at the time of the union of the germ cells which combine to produce the new life. At that time, what may be called the basic structure of the new life is set, or, to change the figure, the capital with which it is to transact the business of life is determined. Yet so plastic is human nature, and so varied are the influences which may be brought to bear upon it, that even to

a very modestly endowed individual, education may open up almost infinite possibilities.

The youngest child that comes to the church school has already passed through a long process of education. He has been active from the beginning of his life, and he has been learning from the time he first gave attention to sight or sound. But the basis of his learning has been the unlearned tendencies which make up his original nature. Without these, he could not have developed. And without them the teacher could not guide his further development. They represent not only the pupil's life capital; they are also the "capital with which teachers work."

Types of original tendencies.—There are several types of these original tendencies although it is quite impossible to make a rigid distinction between them. The most obvious division is, perhaps, that which may be made between tendencies which the individual possesses by reason of his being a member of a particular family, let us say; and those which belong to him because of his membership in the human race. The particular family inheritance of the pupil may give him the basis for certain special aptitudes like musical skill or facility in the use of language, or, because of some lack it may make these attainments almost impossible to him. These general tendencies are usually termed capacities. They will be considered more particularly in the chapter on "Individual Differences."

The present chapter is concerned with the other group of activities, or tendencies to activity, namely, those that are common to the race. All normal children are born with hearts that beat and with stomachs

that digest food. These activities do not have to be learned and they go on without any conscious direction whatever. They are termed physiological responses. Likewise all normal children will wink involuntarily when the eye is threatened by a moving object, or will start at the sound of a sudden loud noise. Such actions are usually considered reflexes. There are also, in all normal children, certain larger, less rigidly fixed predispositions, to which the term instinct is applied. Tendencies to fight, to manipulate objects, to seek the company of others and to engage in love-making, belong in this third group of the responses which make up the racial inheritance of man. It is with this group, the instincts, that the teacher is most directly concerned.

WHAT IS THE BASIS OF THESE ORIGINAL TENDENCIES IN THE NERVOUS SYSTEM?—

A proper understanding of original nature and of the use of native tendencies, involves a knowledge of their basis in the nervous system. Only the briefest sort of discussion of this topic is possible here.

In its simplest form the nervous system may be thought of as a vast number of thread-like fibres, or nerves, extending from and to every part of the body, and connecting with certain nerve centers known as the brain and the spinal cord. If the analogy is not pushed too far some similarity may be pointed out between this intricate mass of nerves and the wires of a telephone system in a large city. The brain and the spinal cord would then correspond to the "central" office where connections are made between one telephone and any other. The electricity passing

over, or through, the wire, might be compared to the nerve current which passes along the nerve, as a "message" is carried from, let us say, the eye to the brain.

The nervous system is made up of three parts the significance of which can best be seen by the analysis of a simple human action. A child, for example, sees a bright object and grasps for it. What has taken place in his nervous system? First, the sense organ,

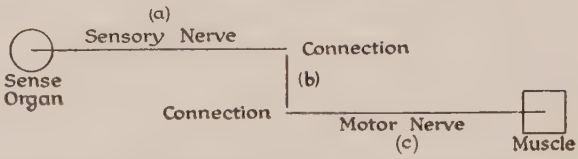


Diagram showing in simplest form the three parts of the nervous system (*a*) Sensory nerves; (*b*) Connecting nerves; and (*c*) Motor nerves. The "connections" are made in the nerve centers in the brain or in the spinal cord.

the eye, was stimulated by the light from the object and a nerve current was conveyed, by means of the optic nerve, to the nerve center in the brain.[1] In the second place, a connection was made in the brain between the end of this incoming nerve, and the beginning of an out-going one. The third stage in the process was the passage of the nerve current along this out-going nerve to the muscles of the hand, which resulted in the grasping activity.

The three parts of the nervous system are, there-

[1]In this particular case it would be in the "brain-stem," the upper continuation of the spinal cord.

fore: (1) the sensory, or incoming nerves; (2) the motor, or out-going nerves; and (3) the connecting centers in the brain or spinal cord. Together they make possible the sensitiveness of man to his surroundings and the great variety of responses which he can make to them. They are the neural basis of human behavior.

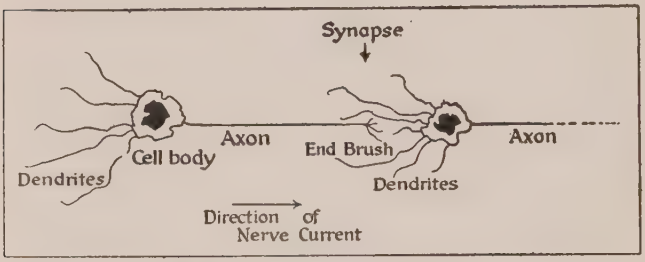
The analogy of the telephone system may again be used to make clear the importance of the brain and spinal cord in the neural make-up of man. Just as the central office makes possible the connection of any telephone with any other in the system, so the nerve centers in the brain or cord make possible a connection between the nerves coming from or extending to any part of the body. Because of this centralization of the nervous system, human behavior, instead of being merely impulsive, can become coordinated and unified.

Even the briefest discussion of the neural basis of original tendencies requires some further consideration of the structure of the nervous system. Man's neural equipment is much more complex than our brief description of it may suggest. A nerve, for example, is not just a single thread-like fibre, but is rather comparable to a telephone cable which contains many wires within an encasing tube. It is really a bundle of very minute fibrils called axons, and these are, in turn, branches or neurones. There are billions of neurones in the human body and the connections which we have been discussing are connections between many neurones. "A neurone is a nerve cell with its branches,"[2] and the junction be-

[2]Woodworth: *Psychology*, p. 32.

tween two neurones is called a synapse. (See diagram, below.)

Stimulus, response, and connection.—So far as the neural basis of behavior is concerned[3] (*see footnote on Behaviorism below*) it is possible to think of any of



Two neurones in conjunction.—The short branches are the dendrites; the long thread is the axon which terminates in an end-brush. The junction between the neurones is the synapse. The arrow indicates the direction in which the nerve current passes from one neurone to another.

the pupil's actions in terms of the stimulus (the thing seen, or heard, or thought, and so forth); the response (the thing done, or said, or thought—as a conse-

[3]Note.—No commitment to the position of mere behaviorism is involved in this discussion. All students of human nature agree that man's behavior has a neural basis and that one is helped in the study of original nature and learning by some knowledge of the structure and working of the nervous system. The objective study of the behavior of the pupil in terms of "stimulus" and "response" should prove most valuable to the church school teacher. It should tend toward concreteness and definiteness in his thinking and is really a good way to study children. But the teacher cannot assume, with the behaviorist, that all of the observed responses of the pupil are due solely to habit mechanisms (that is, to fixed neural connections) in which conscious purpose and thinking have no determinative influence. To do so would rob him of power as a teacher and would take the heart out of his Christian message. Some of the methods of the behaviorist may well be used in the study of the pupil, but the behavioristic philosophy cannot be accepted by the Christian teacher. (For a brief but good discussion of this problem, see *Principles of Education* by Chapman and Counts, pp. 94-98.)

quence); and the connection or bond in the nervous system which makes the response possible. The connection means that something has taken place at the synapse so that the nerve current passes over the neurones involved in the observed response, instead of over some other neurones. It may do so because the path across the synapse has been made easy by learning, or it may do so because the path was already established in the original nature of the pupil. When a child, in response to the stimulus, "Where was Jesus born?" responds, "At Bethlehem," he does so because of learned connections. When he responds to a large black dog coming toward him by crying and clinging to the parent, he does so largely because of unlearned or original connections. The neural basis of the original tendencies is, therefore, in the synapses. The character of some of the synapses is fixed by inheritance. What the pupil is by original nature, he is because of the "preformed connections or tendencies to connections present in his nervous system."[4]

WHAT ARE THE CHARACTERISTICS OF INSTINCTS?—

Of the four types of unlearned tendencies, the teacher is perhaps most directly concerned in the use of the instincts and because of their importance in education they must be given some further consideration.

As has already been noted instincts are inherited tendencies to respond to certain situations in more or less fixed ways. But so also are reflexes and physiological responses. Are instinctive acts in no

[4]Norsworthy and Whitley, *Psychology of Childhood*, p. 22.

sense different from the winking of the eye or the beating of the heart? How may they be distinguished from other unlearned tendencies?

Let us be clear, first of all, that it is not necessary to assume a rigidly fixed line of demarkation between any of the types of original responses. They blend into each other and the differences between them are largely, though perhaps not wholly, differences in degree. The impulse to fight differs from the impulse to sneeze in that the former tendency is more complex, less definite, and more modifiable than the latter. Instincts, then, are the more complex original responses and in their functioning there is a larger element of conscious control than in the other forms of unlearned behavior.

Perhaps the clearest distinction between reflexes and instincts, however, is that made by Woodworth and others who find it to be a matter of the difference in quickness of response. The slower response in the case of the instinct, gives to it the quality of a "persisting tendency," whereas in reflex activity the response is almost always immediate. The normal eye, for example, responds immediately to the presence of light (reflex), but the youth who seeks the company of his fellows (gregarious instinct) may wander restless and dissatisfied for some time, before he reaches the goal of fellowship in the group. "What is characteristic of the instinct," writes Woodworth, "is the persisting 'tendency,' set up by a given stimulus, and directed towards a result which cannot be instantly accomplished."[5]

[5]*Psychology; A Study of Mental Life*, Woodworth, p. 109 Henry Holt and Co., N. Y. Used by permission.

Many problems are raised by recent discussion of the instincts. Some writers deny their existence altogether; some reduce their number to one or two fundamental drives such as sex or the impulse of the herd; while others continue to make rather lengthy lists of instincts and to suggest various ways of classifying them. Moreover the lists of different psychologists show little agreement as to details and in many cases there are clear contradictions in the items included. The layman is apt to be puzzled by the discussion and to feel that, where so much confusion exists, there can be little that has practical worth for him.

The attitude of the teacher.—But the study of instincts is not a profitless task for the church school teacher. For while he needs to be intelligent and informed about the whole matter, his attitude is essentially a practical one. Many of the intricate and technical matters discussed by the psychologist are not especially his concern. Yet from the discussion some conclusions emerge which the teacher may well have in mind.

1. Man is not equipped by original nature with a few rigidly distinct tendencies which can be conveniently labeled and which can be used to explain all human conduct. He inherits, rather, many tendencies which may be classified in various ways. The term instinct is used to designate certain groupings of these tendencies and of the emotions which accompany them. These groupings are somewhat, though not wholly, arbitrary, but they are of practical use in the study and control of behavior. They embrace tendencies which lead, in a general way, to-

ward some "end-result" that is more or less satisfying. A mother hearing the cry of her baby responds, perhaps, by running to the cot where the child is lying, picking the child up in her arms, looking at the clock to see if it is feeding time, carrying the baby to a rocking-chair, feeding it, and finally rocking it to sleep in her arms. Although, of course, many of these particular responses have been learned, the whole group of them is bound together by a native "persisting tendency" which is not satisfied until the child's needs have been met. This tendency we call the "parental instinct." The practical teacher is interested in knowing what situations arouse the instinctive tendencies, what kind of responses result from their stimulation, in what direction they lead, what emotions accompany them, and how they may be modified. A considerable portion of this book is given to the discussion of these matters.

2. While any knowledge of human nature may be of value to the teacher, that which is most necessary is not a detailed, scientifically accurate and complete list of the instincts, but is rather a knowledge of the more important native tendencies with which he will constantly be called upon to deal in his teaching work. No attempt is made, therefore, to list all of the instincts in this chapter. Only those are discussed which are important in the work of religious education.

3. From the point of view of the teacher it is not necessary to assume that the instincts include no elements which are the result of learning. It would be interesting to know what forms of human behavior are absolutely instinctive in the sense of being com-

pletely free from any of the influences of environment, and the scientific psychologist may well seek to experiment upon the problem. The teacher, however, does not need to be concerned if he has to admit a certain admixture of habit in his working list of the instincts. Modification of the original responses takes place from the earliest years of life and intelligence often operates in and through them, not in opposition to them. But the tendencies having an instinctive basis remain sufficiently definite to be studied and used, and their instinctive character gives to them an added drive which may be invaluable to the teacher in guiding the development of personality.

WHAT ARE SOME OF THE MORE IMPORTANT INSTINCTIVE TENDENCIES?—

For the teacher a convenient working list of the instincts may well include the following tendencies. Tendencies (1) to engage in general physical activity; (2) to fight; (3) to engage in sex behavior; (4) to engage in parental behavior; (5) to seek the company of others; (6) to be assertive; (7) to be submissive; (8) to avoid or seek to escape; (9) to seek to explore or be curious; (10) to seek the approval of others. This list, it will be noted, does not include the tendencies involved in responses to organic needs, such as eating, drinking, sleeping, breathing and the like. These reactions obviously have a basis in original nature but they represent the simpler forms of human activity with which the teacher is not so directly concerned. Moreover, many of the tendencies in this working list are really groupings of a number of minor responses and the

form given to them here is largely for the convenience of the teacher. One who has followed carefully the discussion about the nature of the instincts will not be misled by its apparent finality.

For each of these tendencies there are stimuli that are sufficient to arouse them, and there are results in behavior which may be expected to follow from their stimulation if the conditions are favorable. The tendency to explore, for example, is aroused by a novel situation and, if it is not interfered with by counteracting tendencies, it results in the investigation, handling, testing and exploring of the unfamiliar thing. The instincts are discussed from this point of view in some detail in chapter three.

WHAT OTHER GENERAL TENDENCIES ARE OF IMPORTANCE IN THE WORK OF THE TEACHER?—

Original nature includes a number of other tendencies which are of importance to the teacher although they are not as readily classified into convenient groupings. They will be discussed as tendencies to be satisfied or annoyed, tendencies to mental activity, and tendencies to emotional states.

1. *Satisfiers and annoyers.*—The neural constitution of man is such that certain states are satisfying and others are annoying to him. This condition, just as truly as the active tendencies which have been noted, is a part of man's native endowment. It is the basis of his desires and motives and it has much to do with his ability to learn from experience. There are some satisfiers and annoyers that are practically constant and others which depend more largely upon the condition of the individual at the time they

are experienced. There are things which man seems to be born to like and others which he naturally dislikes.

In general, when instinctive behavior is aroused, it is satisfying for it to move smoothly along to the "end result" without interference. Interference is annoying. However, the condition of the individual must be considered. If a certain tendency has been sufficiently exercised, to stimulate it may indeed be annoying. One may be so tired by a round of social activities that he desires to be alone. To be forced into the company of others under such circumstances would be annoying. The "tendency to seek the company of others" is at the time not "ready" to act. Such facts as these led Thorndike to formulate certain principles of human behavior which he called the law of readiness. They are stated simply by Gates as follows: "(1) When an instinct is ready to act, for it to act is satisfying. (2) When an instinct is ready to act, for it not to act is annoying. (3) When an instinct is unready to act, for it to act is annoying."[6]

2. *Mental activity.*—In the list of native tendencies given above attention has been directed chiefly to the resulting behavior. All of these responses, however, involve mental as well as bodily activity. There is an awareness of what is going on and there is a succession of mental states which are more or less satisfying in themselves. Man possesses what has been called the "instinct of general mental activity." He finds satisfaction in merely having sensations and if the possibility of expressing his instinctive tend-

[6]Gates, *Psychology for Students of Education,* p. 153. The Macmillan Co. Used by permission.

encies in behavior is denied him, he may satisfy some of them in memory and imagination. If he cannot enjoy the company of others in bodily presence, he may find delight in well-chosen books which bring him into the fellowship of the "eternal court" whose society is "wide as the world, multitudinous as its days, the chosen and the mighty of every place and clime."[7]

In man, then, mental states may serve both as stimuli and as responses, and mental activity itself may be intrinsically satisfying. The particular connections which are made in these mental processes at any one time will be determined by the training and experience of the individual but there is a basis for such activity in original nature. To use the suggestive words of another, there are "original roots" for attention, perception, memory, imagination, thinking and learning.[8]

3. *The emotions.*—Most of the instinctive tendencies are accompanied by more or less characteristic emotional states but the emotions soon blend into each other and it is difficult to determine which of them are really primary. The tendency to fight seems generally, though by no means always, to be accompanied by the emotion of anger; that to escape by fear; that to sex behavior by love. It is clear that the basis for certain emotional states belongs to man's original equipment, but not a great deal is known as to what are the fundamental emotional reactions. Some psychologists maintain that there are very few of them and that all other emotional states are due to various

[7]Ruskin, *Sesame and Lilies.*
[8]Norsworthy and Whitley, *Psychology of Childhood,* p. 97.

refinements and combinations of such basic emotions as love, fear, and rage. Only in a rough and approximate way can the emotions be paired with the instincts. Yet the best explanation of the emotions seems to be that they are due "to sensations aroused by the bodily changes which follow directly upon the stimulation" of these and other tendencies.[9] There is thus a close relation between instinct and emotion.

The importance of the emotional states in the development of personality can scarcely be overestimated. "Were it not for these peculiar emotional disturbances life, if possible at all, would be lived or rather endured on a vegetative level. Man might derive benefit from the absence of certain harmful feelings attending the arousal of fear and anger, but he would lose the joys and thrills which accompany the satisfaction of other tendencies. These emotional disturbances furnish the drive and serve as the motivation of the elaborate lifelong process of habit formation upon which learning depends."[10]

In the following chapter consideration will be given to some of the emotions in discussing the tendencies with which they are usually united.

QUESTIONS—

1. What is meant by "original nature" as the term is used in this book?
2. What are some of the things that have already been learned by the youngest child entering the Church school?
3. How may the four types of original tendencies be distinguished? Give illustrations of each type.
4. Why is it difficult to determine what human tendencies are really instinctive?

[9]Chapman and Counts, *Principles of Education,* p. 62. Houghton, Mifflin & Co., Boston.

[10]Chapman and Counts, *Principles of Education,* p. 62. Houghton, Mifflin and Co., Boston. Used by permission.

5. Are there other native tendencies which you think should be added to the teacher's "working list" given in the text?
6. How do you detect the presence of emotion in another person? What emotions are most easily recognized?
7. Is the emotional life of the pupil a matter with which the teacher is concerned? Why?
8. What is the significance for education of the fact that certain states are satisfying and others are annoying to man?
9. Of what value to the teacher is a knowledge of the neural basis of behavior?
10. What do you think of the position that some of the *methods* of the behaviorist may well be used by the Christian teacher but that he cannot accept the behavioristic *philosophy?*

REPORTS AND INVESTIGATIONS—

1. Write out a brief statement showing that you understand the meaning of each of the following terms: (*a*) Nerve, (*b*) brain, (*c*) spinal cord, (*d*) sense organ, (*e*) sensory nerve, (*f*) motor nerve, (*g*) connecting center, (*h*) neurone, (*i*) synapse, (*j*) stimulus, (*k*) response, (*l*) behaviorism.
2. In the work of the church school class which you recently observed in session, (*a*) what would you say was intrinsically satisfying to the pupils? (*b*) What was annoying to them? (*c*) What gave them an opportunity for the expression of instinctive tendencies?
3. Give several instances from your own experience of the operation of the law of readiness.
4. Begin work on your "Observation Notebook" following the suggestions given in the Author's Introduction.

REFERENCES—

Chapman and Counts, Principles of Education, chap. v. Houghton Mifflin.
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CHAPTER III

ORIGINAL NATURE (CONTINUED)

With What Equipment Does the Pupil Begin Life? (Classification and Description)

The teacher's thinking upon the subject of original nature needs to be done in terms both of the general and of the particular. He must have as a background some understanding of the characteristics of native tendencies and of their basis in the nervous system. Without this knowledge his thinking will lack perspective and he is likely to make false inferences from his observations. On the other hand, the teacher's background of information, if it is to help him in his work, needs to be translated into the concrete. The teacher must ask: What do these things mean in terms of my own pupils and of the people whom I meet from day to day?

To help you in making this practical application of the matters considered in chapter two, another chapter is given to the discussion of "original nature." The list of native tendencies with which you are already familiar is followed, and in the case of each instinct answers are suggested to such questions as these: What are some evidences of the existence of this tendency? What stimulus arouses the tendency? What responses are involved in it? Of what value is the tendency to the church school teacher?

In answering these questions some suggestions are given as to changes which need to be made in the responses if Christian personality is to be developed. Later chapters tell how these changes can be made.

1. TENDENCIES TO ENGAGE IN GENERAL PHYSICAL ACTIVITY—

Much of the pupil's learning, especially during the earlier years of his life, takes place because of his tendencies to general physical activity, The child seems to find satisfaction in mere bodily movements,

in manipulation and in vocalization. Anyone who has observed a very young baby, during its waking hours, will require little argument to convince him of the instinctive character of these activities. Apparently both outward and inward stimuli arouse the responses and they are varied and almost continuous during the period of wakefulness. Quite early in the life of the individual there is noticeable a wriggling of the arms and legs, and soon the grasping and fumbling with objects that lie within reach becomes an all-absorbing occupation. Vocalization begins with gurgling and cooing and, in the course of time, as a result of environmental influences takes on the form of speech and song.

Children are thus naturally active and the tendencies which, in this brief discussion, we have grouped together as "general physical activity" are of no little concern to the church school teacher. Adults have been guilty of many crimes against childhood because of failure to recognize the child's instinctive need of, and right to, activity. And the Sunday school has often been one of the most serious offenders in this regard. On the one hand it has tried to make children keep still when they should have been active and has thus run counter to their native impulses. On the other hand it has failed to provide direction for the child's active tendencies and, since these impulses have a way of asserting themselves, the school has really trained the children in habits of disorder.

Investigation has shown that "the very young child cannot sit motionless more than thirty seconds, nor children from five to ten years for more than one

minute and a half."[1] The tendencies to manipulation and vocalization are likewise spontaneous and insistent. These facts must be taken into account by the church school. In its program for the younger children variety is an essential quality. Provision for drill, story-telling, worship, handwork, and other elements, will give the child a measure of freedom of movement. It is necessary also that there be plenty of opportunity for the child to tell and to do. This work, however, will not be merely for the sake of activity, for there are other values to be considered. Nevertheless the enterprises and projects, the drill and the singing, the conversation and the discussion, the processes which allow the children to be active participants instead of merely passive recipients, are all valuable ways of providing direction for the tendencies to general physical activity.

2. The tendency to fight—

The teacher who has through-the-week contacts with his class, especially if it is a class of boys, will sooner or later have to face situations among his pupils created by the instinct of pugnacity. Even the restraining influence of the teacher's presence with a group of boys on a hike or outing will not prevent the appearance of this tendency in behavior. At a Sunday school class picnic, for example, there was the beginning of a fight when one of the boys found the water-jug empty and believed a classmate had emptied it "for a joke."

But pugnacity in some form will be recognized by the observant teacher not only out-of-doors. The

[1]Quoted from Curtis in *Psychology of Childhood*, Norsworthy and Whitley, p. 46.

classroom will provide its cases also and the tendency will be easily distinguished even in small children in the home. The instinct to fight is really one of the most obvious of the original tendencies. Of course it very soon becomes modified by the approvals and disapprovals of society, but its strength is indicated by the fact that it so frequently appears, even in somewhat primitive form, despite the disapproval with which it is commonly met.

The stimulus which calls forth this tendency seems generally to be the obstruction of some pleasing activity, especially of some other instinctive activity. Let a mother take a toy away from a child, a boy snatch a paper or a hat away from a classmate, or a teacher quickly seize the arm of an unruly pupil, and the instinct is likely to be aroused. The interference, however, may be caused not only by persons but by things, as when a man violently kicks the chair over which he has stumbled in the dark. And the response may be varied including such acts as screaming and kicking in the young child, fist-fighting in the boy, and boisterous, highly animated protestation in the class group whose activities have been interfered with by some untactful superintendent.

The tendency to fight is a most valuable part of the original equipment of man. It lies at the root of his struggles for freedom, his conquering of obstacles, and his fighting for high and worthy principles—

> "For the right against the wrong,
> For the weak against the strong,
> For the poor who've waited long
> And the age that is to be."

Society must modify the instinct to fight but it will do itself irreparable injury if it seeks only to suppress it. The church school teacher will have many opportunities to guide this tendency and to suggest substitute responses, both in the actual situations that will arise in the life of the class-group and in the imagined situations suggested by the lesson story.

Legitimate expressions of this tendency as in fighting for a cause, may well find a place in the program of the church school, for strength of character is scarcely possible without a measure of "fighting spirit." This tendency is closely related to the instinct of self-assertion the uses of which are discussed in a later section.

3. The tendency to engage in sex behavior—

The sex instinct is thought by some psychologists to be the strongest of all native tendencies. Whether this point of view is correct or not, it is certainly true that a great deal of human behavior after the first dozen years of life, is motivated by considerations of sex. Any tendency that has such a fundamental place in life is a matter of concern to the teacher.

Sex behavior that is clearly distinguishable as such, does not appear until relatively late in the development of the normal individual. It becomes prominent during the adolescent years and continues throughout maturity. Most careful observers are agreed, however, that the sex instinct begins to play a part in life as early as the eighth or ninth year and some psychologists of the more extreme schools,

maintain that its influence in some form is traceable from the earliest years of infancy.

The particular responses involved in sex behavior *after puberty has been reached* are satisfaction in the presence of the opposite sex, display, the various activities involved in mating and courtship and, as the culmination of them all, the act of sexual union. Many of the specific activities which make up these responses are, of course, the result of training and, because of the late maturing of the instinct, it is quite impossible to distinguish clearly between the learned and the unlearned elements. The presence of members of the opposite sex is normally the stimulus for this tendency. "The sex characters of the one sex," says McDougall, "are the natural keys that unlock the door of the instinct in the other sex"[2]

The sex problem and the teacher.—Despite the importance of the tendency to sex behavior, it has always been difficult to secure for it frank and unbiassed consideration. The strength of the instinct, the necessary postponement of marriage in our complex civilization, and the overstimulation of sex interest by motion-picture, stage and magazine, cause a disproportionate place to be given to matters pertaining to sex in the lives of youth. Add to this situation the unwholesome attitude of many adults for whom sex signifies that which is gross and unmentionable, and the educational problem is apparent. As in the case of almost any other instinct, abnormal development or inadequate control of this tendency may, and often does, lead to gross indecencies. But the instinct itself is of inestimable value to society.

[2] *Outline of Psychology*, p. 159.

Not only does the existence of the race depend upon it, but it makes possible much of the happiness of life and finds its highest expression in the establishment of the Christian home.

The proper attitude of the church school teacher toward the sex tendencies, can be but briefly suggested here. The teacher of almost any group of children or young people would do well to have some dependable knowledge of sex matters, especially as to the development of the instinct and the unnatural expressions of it. Problems may arise at any time, if the teacher is on intimate terms with his pupils, where such knowledge will be invaluable. A church school leader of a group of early adolescent boys while out on a "hike," found the lads to be extremely curious to know some fundamental facts about sex, and wholly without any satisfactory sources of information. On consulting with the parents of some of the group, the teacher was requested to "talk to the boys" since they felt themselves unable to do so.

But it is not just because the teacher will have to meet these special problems that his attitude in this matter is important. The regular work of the church school should, sometimes directly and often indirectly, help the developing child and adolescent toward a wholesome view of sex. And if that is to take place the teacher's own attitude must be wholesome. Moreover the program of the church school for adolescents must provide for the normal exercise, under salutary conditions, of many of the sex tendencies. An adequate social room where young people of both sexes may mingle freely, is an essential factor.

4. The tendency to engage in parental behavior—

The tendency to engage in parental behavior is involved in much human conduct of the more altruistic sort. It might almost be said to be the instinctive basis of Christian service, since the love and protection of the weak or dependent is a central motive in many benevolent enterprises. One of the most significant things the church school teacher can do is to stimulate and strengthen this tendency, to widen its field, and to guide its expression into wholesome channels.

The parental or "motherly instinct," while it is perhaps strongest in a mother who has borne children, is present in males and is observable in some form, even in very young children. Normal human beings of all ages are responsive to the cries and gurgles of the baby. They respond with smiles, attention, fondling, feeding, kindliness, sympathy, and acts of protection. Some of these responses easily become attached not merely to the human infant, but to the dependent, the needy or the weak, among persons of all ages, or among animals. The interest of children in babies, in dolls and in pets is rooted in this instinct.

The value of the parental tendency to the teacher and to society in general is obvious. McDougall says that it is "Nature's brightest and most beautiful invention . . . . the only truly altruistic element in Nature," and "the mother of both intellect and morality."[3] Its place and value in our civilization is evidenced by many of the most humane institutions

[3]McDougall, *Outline of Psychology*, p. 130-1. J. W. Luce and Co., Boston. Used by permission.

of society and of the church which have brought succor and comfort to the aged, the homeless, the sick, and the dependent of all kinds. The "tender emotion," the kindliness and sympathy, which accompany this tendency, are among the highest of human traits and, properly directed, may lead to the kind of love which is the core of Christian character.

As in the case of each of the other instincts this tendency requires direction and training. It is possible for it to shrivel into sickly sentimentalism or to develop into a strong and genuine social passion, according to the direction given to it by the processes of education. The wise Christian teacher will recognize this fact and will seek to engage his pupils in enterprises of Christian service which appeal to the parental instinct, and will not be satisfied to let the sympathy and kindliness of the child merely fritter away in sentimental expressions of pity. One of the most important phases of the task of the Christian educator is, as Shaver well says, "to stimulate habits of thinking as to why and how there may be more 'intelligent, active good will' in the world, to build into the nervous structure of the individual and into the accustomed ways of mankind yet undiscovered types of loving service."[4] A party for the unfortunate, a neighborly act for the shut-in, a song service for the aged, or the establishing of a recreational center for the children of the community are activities which will help to direct in a wholesome way the "tendency to engage in parental behavior."

[4]Shaver, *The Project Principle in Religious Education*, p. 42. University of Chicago Press. Used by permission.

5. THE TENDENCY TO SEEK THE COMPANY OF OTHERS—Among the social instincts, which are so significant for the development of Christian character, is the tendency to seek the company of others, or the *gregarious instinct.* This tendency is apparent even in babyhood. It is evidenced by the satisfaction of the infant in the mere presence of others and in his dissatisfied crying at being left alone. In later childhood and early adolescence it takes the form of the desire for associates of one's own age and its prominence at this period has led some writers to speak loosely of a "gang instinct." And in adult life, while many other factors also impel men and women to seek group associations, there can be little doubt that the gregarious impulse lies at the root of much of our social grouping, the satisfaction of city life and the popularity of clubs, societies, and fraternities.

There is good reason to believe that this tendency, which for convenience has been called gregariousness, goes much further than the seeking of the mere presence of others. Woodworth suggests that the impulse is not completely satisfied until there is *participation* in what the group is doing.[5] And the behavior of children often seems to indicate that this desire to have a part in the activity of the group has its instinctive roots. When the impulse is inhibited the child perhaps remains dissatisfied and lonely even in the presence of his fellows. Fear, or some other impulse, keeps him from "getting into the game." In such cases there is obvious satisfaction when, through sympathetic approach or merely by being

[5] *Psychology,* p. 147.

left alone, the inhibitions are finally overcome and the child gets "into the swing" of the group activity.

This fact should mean much to the church school teacher. In his effort to make his class a miniature Christian society in which there is co-operation and the sharing of experience, nature is not against him. There are native tendencies that are his allies. And if the group is engaged in doing things that are of interest to the pupils, these impulses will often aid him in securing the kind of co-operative behavior he desires.

The pupil is, of course, equipped with other tendencies besides those which lead him to find satisfaction in working with the group. And these often make co-operation difficult. Yet of all the lessons of life perhaps none is more important than that men learn how to live and work together. Upon their success in learning this lesson the future of society depends. And a beginning may be made in learning it in the group life of childhood and youth. The leader of almost any class or club will have many opportunities to teach co-operation and in this work he will be greatly helped by the pupil's desire to share in what the group is doing. Moreover the gregarious tendency will also make more easy the development of group loyalties which, if properly balanced by a wide social sympathy, may lay the foundation for a higher loyalty to the kingdom of God.

Sympathy, suggestion, and imitation.—Closely related to gregariousness are several other tendencies which must here be given brief consideration because of their place in the development of character. In

his life in the group the individual tends to feel, to think, and to do as those about him feel, think and do. To these tendencies McDougall has given the names "sympathy," "suggestion," and "imitation." The terms do not mean, however, precisely what is meant by them in common speech.

Sympathy refers to "a sympathetic induction of emotion,"[6] and is a kind of reflex imitation by which the feelings of, say, the child are affected by the emotional attitudes of the group. Most of us have noted the difference in our feelings on coming into the midst of a group of mourners and on entering a group of merry-makers. It is not necessary that we understand all of the reasons for the sorrow or for the happiness of the company. The emotional tone seems to have a sort of contagion about it. Our feelings soon harmonize with those of the group.

Suggestion is the tendency to accept the views of the group without any "logically adequate grounds" for their acceptance. It is, of course, extremely valuable in education although it has certain inherent dangers. How easily the political and religious views of the parents become merely re-echoed in the lives of the children unless they are broken into by rational considerations, or by the "suggestions" of more influential groups than the family.

Imitation has commonly been thought of as an instinctive impulse to do almost anything and everything that others have been observed doing. In recent years, however, this view has received much criticism. There is, of course, an instinctive basis for the tendency "to do as others do," but there is

[6] McDougall, *An Introduction to Social Psychology*, p. 94.

probably much more of learning in the imitative acts of children and young people than the views of some psychologists have admitted. The little girl, for example, does not dress her doll because the instinct of imitation impels her to do what she sees her mother doing, but because she has learned to dress her doll and has found doll-play satisfying to herself. Imitation is nevertheless of tremendous value in education for it greatly enriches the child's experience and shortens the process of learning. Children learn to imitate and then, through imitative acts, gain experience in many important activities of life.

All of these tendencies—sympathy, suggestion, and imitation—may help or hinder the church school teacher in the attainment of his goals, according to the character of the environment in which the pupil lives. And since the church school has the pupil for such a small proportion of his time, it is doubly important that its every influence be wholesome. The whole life of the school must be such as to stimulate feelings of happy fellowship and reverent good will, its suggestions must be worthy, and its activities must be of a kind that the child may well imitate.

The gregarious instinct, then, lies at the root of man's associative life and because of the related tendencies of sympathy, suggestion and imitation, he tends to grow into the likeness of those with whom he associates.

6. The tendency to be assertive—

The church school teacher will constantly have to deal with the tendency in his pupils toward self-assertion and mastery. If this instinct is not rightly guided in the life of the individual it may lead to a

character that is egotistical, overbearing and blatantly self-assertive or, on the other hand, it may produce a personality that is meekly submissive, thoughtlessly obedient and altogether lacking in initiative and self-reliance. "Of all the native tendencies," says Woodworth, "this is the one most frequently aroused, since there is scarcely a moment of waking (or dreaming) life when it is not more or less in action."[7]

This tendency may be thought of as including such responses as overcoming obstructions, resistance of domination, rivalry and positive domination of things or persons. It appears very early in life and is the basis of such worthy traits as determination and persistency. A child of five was playing with a typewriter making row upon row of letters. When about a third of the way down the page she said to her father, "My, I am tired, but I am going to make a whole page just like you do." She persisted in her work, with intermittent sighs, until the page was filled with black letters and then, pushing it aside, said with evident satisfaction, "There, I did it." There was value in the experience even though the product was a page of meaningless letters.

The tendency may be observed in a thousand situations in life—in the child who objects to doing what he is told, in the boy who is not satisfied until he has made his sand castle stay in position, in the young leader who somehow gets his playmates to play the games he wants, in the youth who deliberately flies in the face of convention, in the team that fights till the last minute of play to overcome its

[7] *Psychology*, p. 161.

traditional rival, and in the Alpine climber who, asked why he risks his life in the effort to climb Everest, replies, "Just because it is there."

The school of the past was guilty of gross injustice to the child in its effort constantly to crush his self-assertiveness unless it happened to express itself in certain very limited forms of school work. The modern school, recognizing that initiative and self-reliance are essentials of strong character, seeks to give greater place in its program to the child's tendencies to be assertive. Whenever possible pupil initiative is called into play and the satisfaction that accompanies mastery of a thing is made use of in getting the child to "beat" his own record.

The church school must provide for the proper exercise of this tendency. It is a most valuable ally of the teacher and too often the only form in which it is appealed to is in the unwholesome rivalry of a membership contest with some other group of pupils. The wise teacher will find many opportunities to use and to direct the instinct of assertiveness. Pupils will be encouraged to take part in class discussion and to suggest things for the class to do, their views will be given a sympathetic hearing although they may be very inadequate, the children will be given reasonable recognition for worthy achievement, and they will be constantly encouraged to improve their past record either as individuals or as groups. In the period of adolescence leadership will be recognized and will be given responsibilities, and independence of thought will be welcomed. By these and other means the teacher will provide for wholesome, and guard against unwholesome, expressions of self-asser-

tion. There is no place in Christian character for the conceit and arrogance that come from the wrong development of this tendency. On the other hand its thwarting may produce such abnormalities as sullenness, shame, and excessive envy and jealousy.

7. The tendency to be submissive—

The complementary tendency to that of self-assertion and mastery is what has been called "the instinct of submission." There seems to be a native tendency not only to resist and to dominate persons and things but also, under certain circumstances, to surrender and to submit to them and to find a genuine satisfaction in so doing. Of course for this to be true the submission must be voluntary. A forced surrender is irritating rather than satisfying and is really thwarted self-assertion. Cases of obstinacy among children attract attention because of the problems which they raise. The adult is apt to forget, at such times, that the child is throughout the greater part of his activity thoroughly tractable and that much of his learning depends upon this quality in him. The tendency to submission is to be traced in a child's yielding to the control of older persons, in the deference of a youth to the leader of his gang, in the student's feeling of dependence before the superior knowledge of the scholar, and perhaps in the religious experience of a Newman as, after years of struggle, he submits to the authority of the Church of Rome.

Submissiveness is by no means a trait to be despised although some writers on the subject of leadership would seem to suggest that, at least among those

young people who are to be leaders, it should have no place. But the best leaders are, as a rule, good followers also and the over self-assertive individual is an impossible sort of person for any co-operative enterprise.

The tendency to be submissive, together with the emotion of humility that accompanies it, is an important instinctive root of the religious attitude. It is involved in an obedient spirit and, along with other tendencies, makes possible such religious attitudes as awe and reverence. One of the greatest of modern thinkers upon religion (Schleiermacher) has shown that close to the heart of it is the feeling of "absolute dependence." And while we can scarcely limit the essence of religion to this one element, perhaps all genuinely religious persons will agree that the sense of dependence is an essential aspect of the religious experience.

Closely related to this tendency is *the impulse to trust* which may be considered the correlate of the parental instinct. Trustfulness has its instinctive roots and few responses are more essential to the Christian attitude. Long ago the Master Teacher called attention to this trait of childhood and told his grown-up disciples that, in this respect, they must become like children if they would enter the kingdom of God. Reverent teaching about God, provision for worship "under conditions that are controlled by an educative purpose"[8] and a wholesome atmosphere that inspires confidence, will do much toward rightly guiding the tendency of the child to be submissive and trustful.

[8]Weigle and Tweedy, *Training the Devotional Life*, p. 63.

8. The tendency to avoid or seek to escape—

In the early part of life, whether due wholly to original nature or in part to training, man comes to be afraid of many things that are not worthy objects of fear. He may also be unafraid in situations that are fraught with danger. To bring about changes in the fears of the growing child—to rationalize and moralize them—is, then, one of the important functions of education and is a legitimate objective for the teacher in the church school.

The tendency to flight has as its most characteristic responses shrinking or hiding from the object arousing the instinct, crying, clinging to another person or running away. It is especially difficult here to determine what elements are really instinctive and what are due to training. One investigator who studied carefully the fears of young children became convinced that the child is not instinctively afraid of cats, rabbits, rats, the dark, and the like, but that the only two important original stimuli to fear are sudden loss of support and sudden noise.[9] In addition to these stimuli McDougall includes among the "keys to the gates of fear" the sudden movement of a large object, the danger cry of others, bodily pain and the mysterious or uncanny.[10] Whatever the conditions are that originally arouse the tendency to escape, the responses of fear become noticeable very early in the life of the child. A nine-months-old girl whose parents had been careful to avoid suggesting fear in any way to the child, screamed frantically at the approach of a large black dog and on a number of

[9]Watson, *Psychology from the Standpoint of a Behaviorist*, p. 199.

[10]*Outline of Psychology*, p. 152.

different occasions reacted similarly at the sudden approach of a cat or even a chicken. The fear of the dark may not be a native reaction but it is at least a very common one which children generally have to learn to overcome. And a child's religion may help him in gaining this victory. A boy of six was overheard saying to his younger brother in the dark bedroom, "Why don't you do what I do when I am afraid?" "What do you do?" inquired the four-year-old. "I say what I learned in Sunday school," came the reply, " 'In Thee O Lord, do I put my trust.' Then I am all right."

Seeking to escape punishment is another form of the avoiding reactions that have an instinctive basis and in this tendency is to be found the explanation of many of the lies of childhood. But fear and the impulse to escape are not characteristics of childhood only. They persist throughout life. The average adult seeks to escape from such experiences as the censure of his fellows, the knowledge of unpleasant and disconcerting facts and, to use an illustration of Professor Thorndike, from the scorn of "untipped waiters, cabmen and barbers."

Education, and especially religious education, should help the individual to rationalize his fears. The teacher must endeavor to make the child fear the lie more than the punishment; to bring the timid enquirer to fear self-deception rather than the knowledge of disconcerting facts; and to cause men everywhere more strongly to fear the disapproval of God than the censure of the crowd. To assist the pupil in such a development is one of the tasks of the church school teacher who must seek not to eliminate

fear but to enlighten and redirect it. And in doing this the religious faith of the pupil may be a most significant factor. The conviction that "this is my Father's world" will do much to remove terror. It will do so because it inspires love and love purges fear of its unworthy elements. On the other hand, love and fear, together with humility, are blended in the more complex emotion of reverence which is an essential element in any high and worthy religious attitude. A recent and most thoughtful study of religious experience finds its psychological root to be a sense of awe-inspiring, yet fascinating mystery.[11] In religious awe the instinct of fear reaches its highest and most refined expression.

9. The tendency to explore or to be curious—

The impulse to escape runs counter, at times, to another tendency, namely that of exploration. The "mysterious" for example, may stimulate the curiosity of the investigator while at the same time putting him on his guard and bringing to a state of readiness the neurones involved in flight. Anyone who has attempted to investigate a strange sound on a dark night will have experienced these conflicting impulses and will feel, no doubt, that both of them have an instinctive basis.

The tendency to explore is closely related to manipulation, fighting and other native behavior but it involves something more than these tendencies. There is an instinctive satisfaction not merely in handling things, but in investigating them, finding out what is in them, tasting them, smelling them,

[11] *The Idea of the Holy,* Rudolf Otto.

rattling them and exploring their every nook and corner. Novel and unfamiliar things tend to arouse curiosity and since "the world is so full of a number of things" the young child has much to be curious about. As he grows older and becomes able to make use of language his explorations may be carried on by means of reading or by the questioning of adults. The persistency of the child in asking "Why?" and "How?" has become embarrassing to many a parent although it is a most valuable part of the native equipment of the individual.

One of the severest criticisms that can be made against the formal school is that it has too often thwarted, rather than stimulated, the natural curiosity of the child. The boy who is constantly making investigations and asking questions in his informal play- and home-life has in many cases had the channels of learning choked by the formalism of the school. At a parent-teachers meeting in a small town the teacher of one of the grades complained that the children were constantly "prying into things that were none of their business" and asked the parents to help her curb their curiosity. A wiser teacher would have sought to guide the exploring tendencies of the children into more worthy activities. The better schools of today strive to give the largest possible recognition to the interests of the pupils.

The value for the teacher of this tendency to explore can scarcely be overestimated. It is not the only instinctive basis of learning but it has in it "the germ of seeking for knowledge" and it tends to make learning satisfying in itself. The teacher of religion no less than any other, must recognize

this fact. If he is wise he will welcome the pupil's questions and will meet them with the best truth he knows. To ignore them or to give answers that are merely evasive will but cause the pupil to seek his information elsewhere or else to feel that, in religion, questions are not to be asked. And even very young children may enquire concerning matters that are really profound and that call for the most careful consideration.

The church school teacher who enters into the life of his pupils during the week will be able many times to guide and to satisfy their tendency to exploration. On hikes and picnics there will be questions concerning nature, the processes of life, and many other matters in which he will be able to help the young people toward satisfactory answers. And, in many cases, the same enquiring attitude will be encountered in the classroom. At times the teacher will answer the questions himself. At other times he will guide the pupils to the sources of information. Thus by the use of Bibles and reference books and through investigations into church and community affairs, he will appeal to the desire to know so as to produce an intelligent and informed religious attitude.

10. THE TENDENCY TO SEEK THE APPROVAL OF OTHERS—

All learning, and especially that involved in moral and religious training, depends in a large measure upon the tendency to seek the approval of others. And this tendency is no doubt a part of the original nature of man. The fact that the pupil by nature finds satisfaction and happiness in smiles, approving looks and praise, and is irritated and displeased by

scowls of disapproval places in the hands of the teacher and of society a most powerful means of controlling the behavior of the developing child. Of course, the presence of tendencies which lead in other directions may make the right kind of appeal to this instinct somewhat difficult, but few original tendencies are more important in the development of moral personality than the desire for approval.[12] Especially in the early years of childhood is the use of commendation a legitimate and necessary means of securing right conduct and while the developing personality should become increasingly free from dependence upon mere praise, there are some natures that wither under criticism but become very efficient with reasonable approval.

A great deal of human conduct has its instinctive roots in this tendency to seek the approval of others. The little child whose tricks are laughed at and therefore approved, despite half-hearted words of disapproval; the seven-year-old girl who hides her spelling paper from her parents because she failed to "get a hundred"; the boy who prepares his Sunday school lesson with great care because of his admiration of the teacher; the youth who is restrained from immoral conduct by the thought of a disapproving society or who is impelled to some risk in order to please "the gang"; the politician who fails to stand for his principles because of his desire to remain in the political ring—in these and in a host of similar situations faced daily by people of all ages, the desire for approval is a dominant factor.

[12]See the discussion of the different levels of conduct in chapter vii.

It is the business of the church school, both by its formal teaching and by its whole organized life, to give a discriminating approval to the right kinds of responses, that is, to those that point in the direction of Christian character. If wrongly directed the impulse to seek approval may produce the stalwart defender of traditionalism, the slave of fashion, and the pander to the crowds. On the other hand, much of what society "approves" is not mere convention but is due to the moral experience of the race or to the insight of its prophets and seers—a fact that is being strangely overlooked by some of the advocates of the new morality. The foundation of any genuinely moral life must be laid in the approval of the family, the school, the church, and the community. With the acquiring of knowledge, the broadening of experience, and the deepening of insight, a higher approval will be sought and the growth of the Christian may continue until even the cry of the multitude for his blood cannot deter him from his purpose because of the inner approval of the voice of God.

QUESTIONS—

1. What attitude should the teacher take toward the question of boys' fights?
2. What instincts, by acting counter to the fighting tendency, tend to hold it in check?
3. Does your Church school program make adequate provision for the normal and wholesome expression of the gregarious and sex tendencies of the pupils? How is such provision made?
4. Why is the parental instinct of special significance in religious education?
5. How do sympathy suggestion and imitation tend to mould the child into the likeness of the group in which he lives? Give specific illustrations of the operation of these tendencies.
6. Why does the list of original tendencies given in the text not include a "religious instinct"?

7. Which of the instincts seem to you to be most directly concerned in behavior that is distinctly religious?
8. What evidences of fear have you observed in children? Do you think the fear response was instinctive or learned? Why?
9. Do Church school teachers, as you have observed them, encourage or discourage the questions of enquiring minds?
10. Is the desire to secure the approval of the teacher a sound motive for the child's doing an assigned task?

REPORTS AND INVESTIGATIONS—

1. Bring to class a number of cases of behavior that was largely instinctive, which you have yourself observed in children, young people, or adults.
2. Make a list of instances, either from observation or from reading, showing how native tendencies have helped or have hindered the work of the teacher.
3. Indicate which of the instinctive tendencies are most directly involved in: (*a*) The worship service, (*b*) the recreational program, (*c*) the membership "contest," (*d*) the missionary offering, (*e*) the promotion of pupils, (*f*) the Senior Department Social, (*g*) the discussion group, (*h*) the class lecture.
4. Compare the lists of instincts given in several of the books referred to at the close of the chapter. Upon which tendencies is there the most general agreement?

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CHAPTER IV

INDIVIDUAL DIFFERENCES

Why and How Do Pupils Differ From One Another?

In chapters two and three consideration has been given to those basic human tendencies which are common to all pupils. You are concerned about these tendencies as a teacher because they are, in a sense, the raw material with which you work. Every member of your class possesses them and the changes which you are seeking to make in your pupils are largely dependent upon them. You will have observed, however, that no two of your class-members are quite alike even in their instinctive behavior. The tendency to seek the company of others, for example, seems excessively strong in one boy while another perhaps lives largely to himself. And in many other traits your pupils, although they may be of the same age and of the same sex, show marked differences. Some of the points of dissimilarity are of course quite obvious. Others may easily be overlooked. As you think over the names of the members of your class and call to mind the personality of each pupil, you will be able, no doubt, to note differences in height, weight, color of hair and eyes, vigor, quickness of movement, interest, talkativeness, responsiveness to approval or disapproval, and in many other traits. Such variations in the traits possessed by different individuals are referred to by psychologists as "individual differences."

Your work as a church school teacher is largely with the individual. The more intimate your knowledge, the more sympathetic your understanding of each member of your class group, the greater will be the likelihood of your making the kind of changes in their lives which the efficient teacher of religion desires to make. It will be evident then that effective teaching calls for a knowledge and understanding of "individual differences," of the nature and extent of them, and of their causes.

Even a casual observer of human life would quickly note that many differences among individuals are due to different teaching and training. But the study of the variations in human traits makes it very plain that many of them are due not to environment but to inherited equipment, to original nature. Not only are

black-haired parents likely to have black-haired children, but the same sort of thing is true of other more subtle traits which are of greater importance to the teacher, although they are perhaps more difficult to trace.

The treatment of individual differences which is taken up in this chapter is in one sense, therefore, a continuation of the discussion of original nature. In the last two chapters consideration was given to those tendencies possessed by all individuals, at least in a degree, and which therefore tend to make all people alike. The present chapter deals with those tendencies, capacities, or traits largely although not wholly due to original nature, which tend to make people differ from one another.

The questions to be asked are: (1) In what respects do pupils differ from one another? (2) To what extent do they differ? (3) Why must special attention be given to the exceptional child? (4) What are the causes of the differences among individuals? And (5) What should be the attitude of the teacher toward individual differences?

IN WHAT RESPECTS DO PUPILS DIFFER FROM ONE ANOTHER?—

No two pupils are precisely alike. There are very noticeable differences among children of the same parents and even the so-called "identical twins" show pretty clearly that they are not identical. All normal children play, but they differ very greatly in the vigor with which they "get into the game." The instinct of pugnacity is part of the original equipment of every individual, yet there are boys who seldom fight and others who are "always fighting." Growth is a universal characteristic of healthy children, but no two children grow at exactly the same rate, nor with the same evenness of development. Every normal person has two thumbs but criminologists have long made use of the fact that the thumb markings of the individual differ from those of every other.

Pupils differ from one another, then, in a large number of traits and almost any group of children will illustrate these differences. In a single grade of the public school, or of the church school, there will be found children of varying height, weight, volume of body, color of hair, color of eyes, attractiveness of face, and the like. And these children will differ likewise in traits less easily observed. A group of seventh- and eighth-grade children, for example, were found by Chambers to show marked differences in handgrip, cancellation of a's from a page of print, addition of figures, spelling, making associations, memory of things heard and memory of things seen.[1] The use of various kinds of intelligence and educational tests has, in recent years, brought a much clearer recognition of such variations in the performance of children, and the more careful measurement of physical traits has shown the differences to extend even to such things as heartbeat and speed of digestion.

The church school teacher is, however, more especially concerned about the "individual differences" which need to be recognized in dealing with the religious development of children. Yet it is quite impossible to separate these traits entirely from others. Religious growth would seem to be at least largely dependent upon such factors as learning ability, intelligence, memory and sociability, and in these traits children show marked differences. An interesting question, although one that cannot be answered with certainty at the present stage of experimentation, is whether there are the same kinds of differences among

[1] *Journal of Educational Psychology*, Vol. I, pp. 61-75, quoted by Inglis, *Principles of Secondary Education*, p. 76.

children in inborn moral and religious capacity. It would seem likely that there are large original differences in these traits as in others.

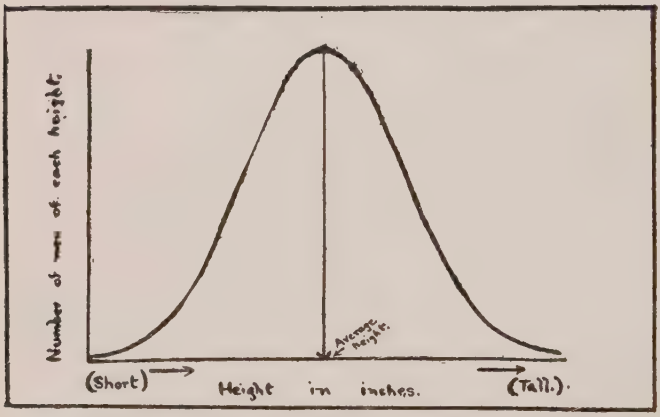
To what extent do pupils differ from one another?—

The importance for the teacher of the differences between individuals largely depends upon the degree of the unlikeness. Two pupils may differ from each other in intelligence but the difference may be so slight that, for all practical purposes, the children may be treated alike. On the other hand, the differences may be so great that to treat the children in the same manner would be quite unfair to them and would make impossible the attainment of the teacher's real objective. If individual differences are slight, they may be ignored. If they are considerable, they must be recognized.

The measurement of these differences is therefore a matter of very great importance. It is one of the most fruitful phases of modern educational science. Not until ways were devised for measuring the various traits was it possible to understand the extent to which pupils differ from one another. Of course thoughtful teachers had always observed that one pupil was perhaps quick in responding to questions, that another was slow, and that still another seemed altogether unable to grasp the meaning of the question. But there was no adequate appreciation of the nature and extent of the unlikeness in any reasonably large group of children.

Differences among individuals with respect to some traits have now been investigated pretty thoroughly. Tests have been worked out so that the performance

of pupils in school studies and in certain other activities can be noted and the degrees of difference can be measured. Studies have been made of large numbers of children and these have shown very clearly that, in any trait measured, there are large differences between the extreme cases. They have shown also that among any fairly large group of people differences as to intelligence, arithmetical ability, height in inches, or any other trait, will be distributed in a



Curve showing normal distribution of height in a large unselected group of men.

fairly regular manner. Perhaps about sixty per cent of the group will differ from one another only slightly, thirty per cent will differ quite considerably, and ten per cent will show very marked differences.

Differences shown by the distribution curve.—Such facts as these are usually made clear by portraying them in diagrammatic form. The study of any sufficiently large group of men selected at random would

reveal differences in height which would be represented by the normal distribution curve.

The significance of this curve will readily be understood. The larger number of men, it will be noted, are grouped about the average height and the number of cases decreases according to the distance away from the average either in the direction of shortness or in the direction of tallness. The number of cases falling below the average is equal to that above it. The extreme differences in height are shown by the ends of the curve.

A similar distribution to the one just considered would be found if almost any other trait were measured instead of height. For example, Terman found that the intelligence quotients of 905 unselected children ranged all the way from about 60 (feeblemindedness) to 140 (near genius). One third of the children, however, fell between 96 and 105.[2]

As illustrations of the extent to which individuals differ from one another, differences in height and in intelligence have been used. The same kind of variation would of course be found if almost any other trait were measured, provided the number of people were sufficiently large and they did not constitute a "picked" group. Obviously if individuals were selected because of their possession of a particular trait the nature of the distribution would be altered. The group might then contain all tall people, or all short people, or all people of high intelligence. The range of differences which is portrayed in the normal distribution curve is dependent upon what is called a "random selection" of individuals.

[2]See Terman: *The Measurement of Intelligence*, p. 66.

If an investigator were to take say every fifth name in the city directory, or perhaps every third name on the public school roll, he would have a group that would be fairly typical of all the people of the city, or of all the pupils in the school.

The teacher's interest in individual differences.— The church school teacher is interested in the differences in intelligence among his pupils. If they are considerable he will need to recognize them in the treatment of the members of his class. But he is even more concerned about other traits such as cooperativeness, desire to do the right, friendliness, loyalty, self-control, faith, and the like. At the present time standard tests for the measurement of such traits are not available. It is not possible, therefore, to secure objective knowledge of the range of differences among individuals with respect to such qualities. There can be little doubt, however, that whether due to original nature or to training, the variability would be very similar to that of the traits which can be measured.

The practical question for the teacher to ask concerning any particular pupil is: Where, in the curve of distribution, does this boy or this girl belong? The position of the pupil as to some traits may be determined with a fair degree of accuracy. It may be possible for the teacher, for example, to learn from the public school the relative positions of his pupils as shown by tests of intelligence and of school achievement. But in many important matters the judgment of the teacher will have to be depended upon. Obviously if a pupil belongs near the upper end of the curve he is a very different sort of individual and

will need to be treated differently from one who belongs at the lower end of the curve. Two boys in a Sunday school class may be inattentive and troublesome but that fact should not be interpreted to mean that both pupils should be treated alike. The teacher who will take the trouble to find out all he can about the boys may find that one is rather below normal in reading ability and the use of words, while the other, perhaps, is considerably above the average in this ability. The one may be inattentive because the oral work is too difficult for him, the other because it is too easy.[3] One may be helped most by giving him a larger part in handwork and class activities, the other by promoting him to another grade in the church school. In a similar manner the many other differences among the pupils in a given group will call for different kinds of treatment both in the work of the class and in the teacher's personal contacts with the pupils outside of the class period. The more consideration the teacher gives to the individual pupil, the more effective his teaching is likely to be.

WHY MUST SPECIAL ATTENTION BE GIVEN TO THE EXCEPTIONAL CHILD?—

The study of individual differences has called special attention to two classes of pupils, namely, those at each extreme of the curve of distribution. These pupils are, of course, the individuals having the trait being studied in an exceedingly high degree or, at the other extreme, those that are almost altogether lacking in it. They are the so-called "ex-

[3]See *Case Studies for Teachers of Religion,* Watson and Watson, p. 102-109.

ceptional children." The school is particularly concerned about differences in "general intelligence" and in ability to do school work. In these respects the exceptional child may be either supernormal or subnormal, that is, his ability may be far above the average, or far below it. If the ability of the child is so much above the average as to make him, say, one in a hundred, he is a child of very superior intelligence. If he falls so far below the average as to make him one in a hundred, he probably should be considered feeble-minded. There is no marked break between the different degrees of ability in a sufficiently large, unselected group of children. Abilities will be found to be distributed according to the normal curve and to range all the way from perhaps definite feeble-mindedness to what may be called "near genius." The great majority of pupils of course cluster about the average, but the children at the extremes of the curve deserve some special consideration.

The public school has come to realize in recent years that it must make some provision in its work for these two groups of exceptional children. The more progressive school programs make it possible for the children of rather unusual ability either to progress at a faster rate than the other children, or to widen the scope of their training by following a broader and richer course of study. Similarly the group of children whose ability is so limited as to make it impossible for them to be benefited by ordinary school work are being trained in special schools with a different curriculum and different methods of teaching. In many cases highly trained teachers who have made a thorough study of the needs of the sub-

normal child are employed to teach the children in this group.

The church as well as the school must recognize its responsibility toward exceptional groups. And it must never forget that young people who possess exceptional ability may become either the most valuable or the most dangerous citizens. They may come to occupy the places of moral and spiritual leadership in our civilization, or they may swell the number of ingenious criminals or brilliant but corrupt politicians who are a constant source of the ill-health of society. The outcome will be determined largely by the kind of education given to these "leaders in the making." Their value to society will depend upon their sense of moral responsibility and their spiritual discernment. And these qualities of life will be best developed by a genuinely religious education. The church, therefore, must share with the public school the responsibility for training children and young people of exceptional ability. Such training will involve, among other things, provision for these young people to participate in the affairs of the church, a leadership training program that will discover and develop their special abilities, and a sympathetic response at all times to their enquiring attitude of mind and their youthful impatience of mere convention.

What are the causes of the differences among individuals?—

The teacher's concern about the differences among his pupils is, of course, not limited to the exceptional children. The members of any class group will be benefited by a more individual treatment and a clearer recognition of their points of dissimilarity.

And any adequate understanding of the problem of differences involves a knowledge of their causes. Some of the variations are changeable by education and some of them are not; some are due to hereditary factors and others to environmental influences. Although it is quite impossible to separate the contribution of the various factors that constitute the make-up of the individual, it is clear that some of the traits in which people differ are due to their sex, others to the race to which they belong, others to their particular family inheritance, others to their age or maturity, and still others to the many environmental influences that have played upon them from the beginning of life. The causes of individual differences may thus be classified as sex, race, family, maturity, and environment.

1. *Differences due to sex.*—The church school has recognized sex differences by its organization of "boys" and "girls" classes. And society has always spoken of some traits as being "boyish" and others "girlish." In recent years, however, psychologists have become interested in the question as to just what traits are really due to sex and not to the different treatment given to boys and to girls from their earliest years. They have also attempted to find out, by the experimental method, how great are the differences between the sexes.

One of the earlier studies of sex differences was that of Dr. H. B. Thompson[4] who gave a variety of tests to a group of men and women students in the University of Chicago. The tests measured, among other things, motor ability, skin and muscle sensitive-

[4] *Educational Psychology,* Thorndike, Vol. III, pp. 171-180.

ness, hearing, vision, memory, ingenuity, and the ability to give general, literary and scientific information. The experiment showed some small variations in particular traits but, on the whole, indicated that there was no marked difference between the sexes. Other experiments have pointed in the same general direction. In some of them the attempt has been made to rate boys and girls in traits which can scarcely be measured objectively. The results of these and other tests have suggested that boys are more athletic, more self-assertive, duller in conscience, and slightly superior in such subjects as geometry, physics and chemistry; and that girls are more emotional, more unselfish, and slightly superior in memory and in such subjects as languages and literature.

A common view, supported by such authorities as Thorndike, is that men are more variable than women. If this view is correct it would mean that in any large unselected group of men and women, or perhaps of boys and girls, the males would tend to be at the extremes of the distribution curve with respect to any given trait and the females would show a greater tendency to group about the average. There seems to be considerable evidence that this is the case, although the view is by no means clearly established so far, at least, as such a trait as intelligence is concerned.

It is becoming increasingly clear that the native differences between the sexes are much less than has been thought to be the case in the past. Even some of the traits which have been considered peculiarly "feminine" or "masculine" are probably due, in a large measure, to the training given by society rather

than to original nature. From the earliest years society brings all its force to bear upon the girl in order to bring her actions into harmony with what girls are "supposed to do." The boy is similarly trained to do the things proper for boys. Their native equipment may be much more alike than the final product would seem to suggest. In appealing to the interests of his pupils, however, the teacher will be compelled to give consideration to the differences between boys and girls whether they are due to nature or to training.

After discussing a number of experiments in the field of sex differences, Thorndike summarizes the results in the following statement "Sex is the cause of only a small fraction of the differences between individuals. The differences of men from men and of women from women are nearly as great as the differences between men and women."[5]

Sex differences and the school.—The program of the church school, as a rule, gives little recognition to sex differences until the child has gone beyond middle childhood. In later childhood the sexes are usually separated for class work, although this division should probably be considered of less importance than age grouping when the numbers are too small to permit of both age and sex classification. During the period of adolescence, sex differentiation has been very largely practiced.

Probably no rigid rule can be laid down regarding the separation of the sexes in the church school. That too much weight may have been given to sex group-

[5] *Educational Psychology*, Vol. III, p. 205. Teachers College, N. Y.

ing in the past is suggested by the trend of the experimental studies of sex differences, and by the fact that modern educational theory seeks to make the life of the school as much like normal life outside of the school as possible. There seems to be good reason for the separation of the sexes during the early years of the adolescent period. Above this level, however, the class groupings should, no doubt, be somewhat flexible. Obviously where there are very different interests, there should be separate groups for study and investigation. But differences in interests will, as time goes on, be less and less determined merely by considerations of sex. Youths and maidens must live their lives together in the larger world. Except where peculiar problems are involved, they should learn to live together, on a Christian level, in the activities of the church school. And as they grow toward maturity, an adequate church program will call them both—men and women—into a partnership of service.

2. *Differences due to race.*—Among the individual differences which the teacher may have to consider are those that are due to remote ancestry or race. In the more homogeneous communities the problem of racial differences may be negligible. In some situations, however, the observant teacher may find himself compelled to study and to give recognition to the racial characteristics of his pupils.

The scientific study of differences between races has been exceedingly difficult. It has been impossible to secure for testing purposes a small group of people who were truly representative of a race. Various comparisons between negro and white children have

been made on the basis of tests by Mayo, Pyle, and others and on the whole the white children have shown superiority in school work. The difficulty of securing true racial representatives is, however, well illustrated by the fact that in the Army Tests the negroes of one section of the country were very superior to those of another locality.

Numerous other tests have been given by experimentors in an effort to measure racial differences, but there is as yet little scientific knowledge of the importance, or of the amount, of unlikeness due to race.

3. *Differences due to family inheritance.*—The most obvious cause of individual differences, apart from training, is family inheritance. The fact that children resemble their parents and thus tend to differ from children of other families, is a matter of common observation. It is generally taken for granted that tall parents will have tall children, that there are family resemblances in face, walk, build, and manner which may be recognized in children of the same parents, and that the offspring of parents who are possessed of exceptional ability will likewise be above the average in ability. Of course there are individual cases which do not seem to be in harmony with these general observations and these exceptions are sometimes confusing to the casual observer. A short man may be the son of tall parents, a mother who is highly talented in the fine arts may bear a child who has no ear for music, and a child of the manse may have little or no interest in things religious. Such cases as these are, however, more or less exceptional. They show clearly the complexity of the factors that contribute to the hereditary equipment of man.

To determine how far family resemblances are due to original nature, and how far they are the result of the particular kind of training provided by the family is not a simple matter. Nevertheless some traits are clearly due to inheritance. The particular contour of the face which makes a boy look like his father, the color of hair and eyes, and other physical traits, cannot be attributed to the influence of training. Thorndike gives some interesting figures to show the importance of family inheritance with respect to such a trait as deafness. A person who is born deaf will be found to have brothers or sisters who are deaf in 245 cases out of 1000, whereas among "a thousand brothers or sisters of hearing individuals, the number of deaf persons is certainly less than one, probably much less."[6]

What the teacher is concerned about knowing, however, is whether mental and moral traits, and perhaps even religious capacity, are as greatly influenced by family inheritance as are these physical traits. It must be understood that, so far as we know, what is inherited is always physical. It is the physical basis of mental ability or of moral control that is heritable. Everything that is handed on from one generation to the next, so far as biological heredity is concerned, is in the germ cells which unite to form the new individual at the time of conception. Furthermore the transmission is not, in the most precise sense, from parent to child, but from the germ cells of the parent to the child. The view that is most widely held by psychologists and biologists is that this "germ plasm" is transmitted from

[6] *Educational Psychology,* Thorndike, Vol. III, p. 234.

generation to generation practically uninfluenced by the changes in the body of the parent which has served as a home, and as a means of transmission, for the germ cells. A father who has developed large biceps does not thereby have muscular children, a mother who through constant practice has become an expert pianist does not transmit to her children any of the facility in handling the keys that has been gained by practice, and parents who have zealously observed religious practices and ceremonies do not, because of that fact, beget children with increased propensities toward the religious life.[7]

This view calls attention to the importance of family inheritance as a cause of individual differences. It must be remembered, however, that in the union of two germ cells there is possible an almost infinite variety of combinations of the factors determining the various traits.

Mental and moral inheritance.—How far, then, are mental and moral traits to be traced to family inheritance? A number of interesting studies have been carried on in an effort to answer this question. One of the earliest of these studies was made by Francis Galton, the famous English scientist of the last century. Galton found that about a thousand English men of genius—judges, statesmen, scientists, poets, and the like—had more than half that number of eminent relatives, whereas the number of eminent

[7] It is not meant, of course, that the life and conduct of the parents have no influence upon the next generation. The influence is indeed great, but it is to be considered as a factor which modifies original nature after birth, and not as a determiner of what that original nature shall be. That is determined by the hereditary strains represented in the germ cells of the parents, and these are in the main unaffected by what the parents do.

relatives among a thousand men of average ability would be less than five.[8] On the basis of this and other studies of heredity Galton declared that one-half of the individual's inheritance came from his two parents, one-fourth from his four grandparents, one-eighth from his eight great-grandparents, and so on, the contribution of each generation decreasing in proportion to its distance from the individual under consideration.

Another well-known study of heredity made by Frederick Adams Woods showed that among certain of the royal families of Europe intellectual and moral attainment clearly "ran in families."[9]

The far-reaching influence of "bad heredity" is shown by the studies of the Jukes and the Kallikak families.[10] In the first of these investigations the progeny of Max Jukes, a mental defective who lived near New York City about the middle of the eighteenth century, were traced through several generations. The line was exceedingly fruitful in mental defectives, paupers, criminals, harlots, epileptics, and drunkards.

Descendents of Martin Kallikak have been traced in two lines, one through his wife who was a normal woman of good ancestry, the other through an illicit union with a feeble-minded girl. In the almost five hundred descendents of the first union there were no cases of feeble-mindedness, while of the progeny of the feeble-minded girl, four hundred and eighty in num-

[8] *Heredity Genius,* Francis Galton—quoted in *Educational Psychology,* Thorndike, Vol. III, p. 236. The exact numbers were 977 and 535.

[9] *Mental and Moral Heredity in Royalty,* Woods, p. 286.

[10] *Heredity in Relation to Eugenics,* C. B. Davenport, *The Jukes,* R. L. Dugdale, *The Kallikak Family,* H. H. Goddard.

ber, almost a third were feeble-minded and many others were less than mediocre and of low moral calibre. There were also a large number of cases of criminality.

It will be understood that in many of these cases it is difficult, in fact impossible, to exclude the influence of environment and training. However, moral delinquency is so often associated with feeble-mindedness and other obviously hereditary traits that the significance of inheritance, at least in "the lower extreme of morals," is clear enough.

Although it is not possible to state what proportion of the mental and moral equipment of the individual is to be attributed to near ancestry, there can be little doubt that the contribution of this factor is very considerable. The teacher who is genuinely interested in his pupils and who is really seeking to guide their moral and religious development will not infrequently be helped in understanding them by some knowledge of their family inheritance.

4. *Differences due to maturity.*—Strictly speaking, individual differences that are due to maturity would be those variations among pupils, in any trait, that are solely the result of different degrees of progress toward full growth. A child of six, for example, differs from the same child at four years of age not just because he has had two more years of training but also because of the inner growth of his body and mind. Practically, however, it is impossible to separate the influence of training from that of maturity. A group of thirteen-year-old children will differ from a group of nine-year-olds partly because they have had four more years of training, partly

because they have had four more years of growth (which would have gone on even without the training, provided only life had been sustained) and partly because they are a group of different children. The nine-year-old group four years later will not be the same as the thirteen-year-old group is now, even though, at that time, they will have had the same number of years of growth and of training.

The teacher is interested in differences due to maturity, from a practical point of view. He knows that as he observes them, they are not free from the influence of other factors such as training, but that they are nevertheless important. The grading scheme in most church schools, and the divisions into departments, are largely based upon them. The mistake has been made, however, of assuming that the mere chronological age of the pupil is an accurate indication of his degree of maturity in body or in mind.

No fixed stages of growth.—It has been too generally assumed, also, that there are definite, more or less rigidly fixed stages in the development of the individual, each stage having its own peculiar characteristics and its rigid age limits. This view of the way the pupil grows, at least any extreme form of it, has largely been given up by psychologists today for two reasons: (1) The bulk of the evidence suggests that mental traits do not develop one after the other in stages, but that, in a general way, they develop side by side. There is not a stage when the powers of sense perception are developing, then a period when memory develops, and still later a time when reasoning comes into play. These processes rather "develop gradually, continuously, and in a

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relative degree concomitantly.''[11] (2) In the second place the great individual variations in capacity and rate of growth make impossible the division of the pupil's development into clearly defined stages. A pupil who, on the basis of age, would be said to be in one ''stage'' of development may actually be found to possess many of the characteristics of another period. A child of seven years may for example, show ability equal to that of the average child of nine. A girl of twelve may be as mature physically as another girl of fourteen. ''It is by no means difficult,'' according to Thorndike, ''to find seven-year-olds who can do intellectual work at which one in twenty seventeen-year-olds would fail.''[12]

A rough indication of the nature of the differences due to maturity is given by a comparison of the average performances of the child for each year of age. The average child of three for example can repeat six to seven syllables, the four-year-old can repeat twelve to thirteen, and the six-year-old sixteen to eighteen. The average child of five can define such words as chair, horse, folk, doll, pencil and table ''in terms of use,'' while the eight-year-old defines at least some words in terms ''superior to use,'' i.e. by description, classification, and so forth.[13]

There are many traits, however, for which there

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[11]Inglis, *Principles of Secondary Education,* p. 40.

[12]*Educational Psychology,* Vol. III, p. 280.

[13]Terman, *The Measurement of Intelligence,* pp. 149, 160, 167, 221.

Note.—For children of medium height the average girl of six is 45 inches tall and weighs 45 pounds, at nine she has a height of 52 inches and weighs 64 pounds, and at twelve the figures are 58 inches and 86 pounds. Boys in the same class (medium) have a height of 46 inches, weight 48 pounds, at six; 52 inches and 64 pounds at nine and 58 inches and 85 pounds at twelve.—Baldwin-Wood. Weight-Height-Age table. *The Child, His Nature and His Needs,* M. V. O'Shea, Editor, p. 24-5.

are no adequate measures and in the development of which progress toward maturity cannot be accurately traced.

It would be of very great value for the church school teacher if he could know what might be expected of the average child at the various age levels, in moral control and achievement in the religious life. But very little accurate information is available as to what differences in maturity mean in the moral and religious realm. The question as to how Christian a nine-year-old or a thirteen-year-old can really be is thought-provoking but very few facts are available to help the teacher in answering it. It must always be remembered, also, that the teacher does not deal with the theoretical "average child," but with particular individuals who may belong anywhere in the curve of distribution.

The large divisions of life.—In a broad, general way, differences due to maturity may be seen by viewing the characteristics of the large divisions of human life. The three periods into which the life of the individual most naturally falls are childhood, adolescence, and adulthood. The particular year of age which divides one period from another differs with individuals. Childhood, however, extends from physical birth to the "birth of the procreative powers"; adolescence from the maturing of the sex functions to the "full maturity of all the powers"; and adulthood from the attainment of maturity until the end of life. Childhood is a period of growth and acquisition when the foundations of life in habits and attitudes are laid. Over sixty per cent of the weight and over eighty per cent of the height are attained

before the close of this period. Adolescence is also marked by growth—especially of those powers that are connected directly or indirectly with sex maturing. It is a period of adjustment, of the "deepening" of thought and feeling, and of increased development of self-consciousness and of social consciousness. Adulthood means that maturity has been attained. There is little further physical growth and the mind now "has all the kinds of power it is to have." "The leading characteristic here," says Tracy, "is the consolidation, and use of power, with approximate fixity and finality in habits, opinions, tastes, preferences, and ways of looking at things. The capacity for steady and prolonged effort, for unremitting pursuit of one object and purpose, under the guidance of ideas that have become a secure possession, should now be fully achieved."[14]

5. *Differences due to environment.*—The four factors which have been so far considered as causes of individual differences are all phases of heredity. Sex, racial traits, family characteristics and the possibilities of growth, have their basis in the germ plasm. But in the discussion of each of these sources of individual differences, it is difficult to eliminate the influence of training. Environment is thus the other

[14] *Psychology of Adolescence*, p. 20. The Macmillan Co., N. Y. Used by permission.

Note.—Each of these periods may be subdivided according to various changes in growth and in environmental conditions. The divisions on the basis of which the church school is organized are as follows: *Childhood* (1-11 years) includes Infancy 1-3, Early childhood 4-5, Middle childhood 6-8, and Later childhood 9-11. *Adolescence* (12-23) includes Early adolescence 12-14, Middle adolescence 15-17 and Later adolescence 18-23. *Adulthood* (24-d.) includes Early Manhood or Womanhood 24-40, Middle Age 40-60, Older Manhood or Womanhood 60-70, and Advanced Age 70-d. For a discussion of the characteristics of these periods see the specialization units of the Standard Leadership Training Curriculum.

large factor which, together with heredity, contributes to individuality. It includes all the influences of the pupil's surroundings, physical or spiritual, the country in which he lives, the people with whom he associates, the books he reads, the pictures he sees, the school and church he attends, the instruction and training that he receives.

The question as to which factor—heredity or environment—contributes most to the life of the individual is an age-old controversy. For the most part it is a futile one. The contribution of heredity is useless without an environment to stimulate it and to provide it with the means of growth. On the other hand the most favorable environment and the best of training, cannot stimulate the individual to do that which requires more ability than he possesses.

The whole educational enterprise is based upon a conviction of the effectiveness of environment in changing human nature. And if the facts given in the discussion of family inheritance suggest a pessimistic view of the potency of training, it should be remembered that while heredity sets the limits of the individual's achievement, few, if any, persons ever reach their limit. If, on the other hand, environment seems to occupy too large a place in making the individual, it will be well to recall that most people determine, in a measure at least, what their environment shall be, what associates they shall have, what books they shall read, what institutions shall command their loyalty and devotion.

The teacher of religion should keep clearly in mind the fact that although the amount of power possessed by any individual may be determined by

inheritance, the direction in which that power shall be used is largely a matter of training. It is said that of the thousands of waifs rescued from the streets by Dr. Barnado and educated in his Homes, the records show only about two per cent to have failed to "make good." Of course poverty is not necessarily an indication of poor heredity, but the figures are nevertheless suggestive. The conclusion of Thorndike is pertinent in this connection. "Morality," he says, "is more susceptible than intellect to environmental influence. Moral traits are more often matters of the direction of capacities and the creation of desires and aversions. Over them then, education has greater sway, though school education, because of the peculiar narrowness of the life of the schoolroom, has so far done little for any save the semi-intellectual virtues."[15]

The church school must seek to free itself from the narrowness to which Thorndike refers. It must accept the task of developing character by means of a broader education in the religious life. The remaining chapters of this book deal very largely with environment as a factor in the moulding of character. They are concerned about showing that training can give direction to life, that original nature can be changed, that Christian personality can be developed.

WHAT SHOULD BE THE ATTITUDE OF THE TEACHER TOWARD INDIVIDUAL DIFFERENCES?—

The wise teacher will seek to understand each individual pupil. In his thinking he will not try to fit the child into this or that "type," for he will

[15] *Educational Psychology*, Vol. III, p. 314. Teachers' College, N. Y.

know that there are almost as many types as there are children. He will rather gather what information he can that will throw light upon the extent of the individual differences among his pupils and the causes of them. With respect to particular pupils he will ask such questions as: What traits does he possess which call for my special attention and study? How far does he differ from other members of the class in these traits? Is he helped or hindered in the development of Christian personality by reason of them? How far are they to be traced to family or other inheritance? How far are they the result of training? What do they require of me as a teacher of religion who is seeking to guide this pupil into the Christian way of life?

It is hardly necessary to say that the teacher's attitude must be sympathetic. His obligations extend to the slow as well as to the quick, to the impulsive as well as to the thoughtful, to the practical and matter-of-fact child as well as the more idealistic, to the pupil of very limited endowment as well as to the richly endowed. In the fine words of another, the teacher needs "an eternal optimism regarding the possibilities of human nature,"[16] and he must seek to instil into each individual "the conviction that there are some special services which, on account of inborn differences or peculiar environmental circumstances, he, and he alone can render."[17]

QUESTIONS—

1. Why must the teacher never lose sight of the individual pupil? What is the relation of this emphasis upon the individual to the fact that education is a social process?

[16]Chapman and Counts, *Principles of Education*, p. 186.
[17]Ibid. p. 190.

2. How do you account for the fact that the significance of individual differences has, in recent years, been much more clearly recognized than formerly?
3. What is the Intelligence Quotient? Of what importance is an understanding of this measure to the teacher of religion?
4. Have you known any instances of young people of exceptional ability being lost to the church? What was the reason? How might the break have been avoided?
5. In what departments (or classes) in your church school are the pupils separated according to sex? Why is this separation made?
6. In what way does the program of the church school provide for differences that are due to age or maturity? Is this provision adequate in your own church school?
7. What is the trend of the evidence concerning racial differences in intelligence? Does it have any significance for religious education?
8. How would you explain biologically (*a*) strong likenesses between father and son, and (*b*) marked differences between father and son?
9. Why do psychologists no longer divide life into rigidly fixed stages?
10. What evidence can you give of the effectiveness of environment in changing human nature? What do you think of the statement of Thorndike that "morality is more susceptible than intellect to environmental influence"?

REPORTS AND INVESTIGATIONS—

1. If you are in close touch with a church school class (or some other group of children or young people) find out, if possible, the intelligence rating of the members of the group. Perhaps the information can be secured from the public school. If the pupils were ranked on the basis of quality of their church school work, what differences would there be in their relative positions in the class? How do you account for the differences? (If it is not possible to make this investigation, find out whether the pupils who do the best work in the church school are also among the best students in the public school.)
2. Consider some of your acquaintances as to their possession of the following traits: (*a*) Intelligence, (*b*) co-operativeness, (*c*) appreciation of beauty, (*d*) honesty, (*e*) interest in the Kingdom of God. Indicate where in the curve of distribution you would judge each person to belong with respect to each of these

traits by grading them on a five-point scale as follows: Very low, low, medium, high, very high. Have several members of the Training Class rate the same persons and compare the results. Discuss the significance of the differences among individuals in the traits studied.

3. Make a note of differences which you have observed in the behavior of pupils in the church school and which you consider to be due to (*a*) sex, (*b*) family inheritance, (*c*) age, and (*d*) environment.
4. Report on differences revealed by tests that have been given in your church school. (Graded lesson tests, Bible knowledge tests, etc.) Perhaps you could give a simple Bible knowledge test to a group of pupils and could report the results.
5. Read and prepare a report on chapters v and vi of *The Measurement of Intelligence* by Terman.

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CHAPTER V

LEARNING AND HABIT FORMATION

How Are Changes Made in Original Nature? The Simpler Forms of Learning

"What we are at maturity," says Pyle, "depends upon the modifications that have been wrought upon original nature. Bringing about these modifications constitutes our education and education is important to the extent that these modifications are important."[1]

The three most basic questions for which the teacher must find answers are, therefore: (1) What is the nature of man's original equipment? (2) What changes must be made in it? And (3) How can these changes be brought about? The preceding chapters have dealt chiefly with the first of these questions. Here and there the second has been touched upon, but it is not within the scope of this book to discuss it in detail. To do so would open up the whole field of the philosophy of education and of life itself. Nevertheless certain basic assumptions as to the modifications which must be made in original nature underlie all that is said upon the various topics considered in this study. They were stated in general terms in chapter one and some of the desirable changes were suggested more specifically in chapter three. It is assumed throughout this discussion that the objectives of the church school teacher are changes that look in the direction of a growing Christian personality and the progressive realization of a Christian social order.

The question which now presses for an answer is, therefore: How are desirable changes to be made in original nature? And the two chapters on "Learning and Habit Formation" seek to answer this question. In the present chapter the topics to be considered are: (1) Why may society not trust the undirected original impulses? (2) How are the earliest changes in original nature brought about? (3) How are changes effected through ideas?

[1] *The Psychology of Learning*, p. 14.

WHY MAY SOCIETY NOT TRUST THE UNDIRECTED ORIGINAL IMPULSES?—

The major activities of human life have a basis in original nature. The native tendencies lead to physical activity, food seeking, fighting to overcome opposition, the avoidance of danger, association together in groups, satisfaction in the approval of others, mating and sex behaviour, and the parental care of the immature.

In one form or another, and with varying emphasis, the suggestion has often been made that society should simply trust these native tendencies. It has been contended that to interfere with the "natural" expression of original impulses is artificial and is detrimental to the welfare of the child and of society. This point of view in one form was elevated into an educational doctrine by G. Stanley Hall and his followers. By the doctrine of catharsis it was maintained that the individual should give expression to all of the instinctive tendencies of childhood, and that by so doing he would eliminate many of the unworthy impulses as he passed on to the higher stages in his development. Even selfishness, greed, lying and cheating were to be allowed their natural expression in the earliest years in order that later on, in the period of adolescence, generosity and altruism might "spring up naturally."[2]

This view of "nature's infallibility" has been given many theoretical formulations, the most thoughtful and thorough being that of Rousseau.

[2]See quotations from a number of representatives of this point of view in Thorndike, *Educational Psychology*, Vol. I, pp. 271-7.

But it has never been completely carried out in practice. One reason for this failure is the simple fact that the child cannot be left to himself and live. The native tendencies of the human infant are not adequate to sustain life. In this respect man differs from many of the lower forms of life. The baby chick can pretty well take care of itself from the day it is hatched. It can run, scratch, peck, eat and drink. It can be taken from its mother and, provided only that food is not too difficult to find, it can develop more or less normally. The chick does not have to learn how to make these responses. The original tendencies which it possesses are sufficiently definite and fixed to equip it for the simple activities of its life.

Original tendencies not adequate for life.—The young child, however, is almost helpless at birth, and is quite dependent upon society for many years for the care, protection, guidance and provision which are necessary to maintain even a merely physical existence. The original nature of the child is looser and less rigidly organized than that of the chick and is thus more susceptible to the influences of learning. This difference in the fixity of the instincts at the different levels of life is illustrated by Weigle. "Instinct," he says, "leads the bee to build a honeycomb, and provides for both material and pattern; it leads the bird to build a nest, and the beaver a dam, with less specific direction; it impels the child to constructive play, but what and how the child shall build, it does not determine."[3] The looser or-

[3] *Talks to Sunday School Teachers*, p. 20.

ganization of the original nature of the child makes necessary a longer period of infancy—a longer period during which its actions can be more or less determined by others, and in which modifications or original responses may be learned. This extended infancy of human beings is of the greatest educational importance. It means that, since the instincts do not provide for the necessary activities of life, habit, intelligence and reason are called into play. The chick is fairly well equipped for its simple existence by nature, but to fit the child for life requires both nature and nurture.

Even the extreme advocates of freedom in education would, of course, have to admit the necessity of such direction of the child's activities as is necessary to sustain life. The parental instincts of the older generation might be trusted to provide this direction, however, and beyond it the native impulses might largely be given free expression. But the original tendencies of the child are not adequate to equip for the complex life of modern society. They would serve much better in the simple social group of uncivilized man. Men who would be stirred to combat by a slighting remark are often quite indifferent to a great social wrong. The child who fears the thunder may pick up a live electric wire, and the lad who seeks the company of others may associate with a group that will corrupt his morals. A slight injury to a child will call forth profuse expressions of pity from a parent who perhaps is a bitter opponent of a law that would guard the welfare of all children. And anything unusual in his neighbour's affairs will often arouse the curiosity of the sensation

seeker who is altogether apathetic regarding the secrets of the Universe.

It is clear, then, that society cannot trust the undirected original impulses. Some of these tendencies it must eliminate, others it must cultivate, still others it must modify and redirect. For while modern education gives a large place to considerations of freedom and immediate interest, it cannot be content with a mere *laissez faire* attitude toward original nature. It must recognize that "true life is full of purpose, and ever has its eye fixed on some worthy goal only to be reached after much struggle and strenuous endeavour."[4] It must accept the task of bringing about changes in original nature, and it must guide those changes in the direction of a worthy goal.

How are the earliest changes in original nature brought about?—

Changes in the original nature of the pupil are brought about through experience, and experience involves learning and habit formation. The best approach to the study of how these changes are made is through an analysis of learning in its simplest form, the kind of learning that takes place from the earliest years of life.

A young baby is lying in a bed wriggling its arms and legs. These movements are instinctive. They are due to the original tendencies to general physical activity and have their basis in certain "connections" established by nature in the nervous system. In the midst of these random movements the child's hand comes in contact with a bright object which it grasps. In addition to the feel of the object which perhaps

[4] J. Welton, *What Do We Mean by Education?* p. 105.

is satisfying, there is a pleasing rattling noise. This simple experience has really wrought a change in the original nature of the baby. Hereafter the neurones concerned in the particular responses of grasping and rattling the object will be "preferred" over the others which lead merely to general activity. The baby may not at first be able to control the arm muscles sufficiently to grasp the object deliberately, but each time it happens upon the rattle and enjoys the experience, the neurones involved become more and more permeable, that is, a habit becomes more firmly established. In time the child will be able to direct its grasp straight to the object and to repeat the experience as often as it desires to do so. The baby with this habit established is a changed individual. He has learned something which has added to the enjoyment of life and which has perhaps given him more control over his movements.

But a very different kind of experience might also come to this child. Perhaps one day, while he is crawling on the floor, he sees another object which attracts his attention. This time it is a bright piece of nickel on a heating stove. As he touches the object he finds that it is hot and quickly withdraws his hand. The experience is distinctly unpleasant. Instead of a feeling of satisfaction he is displeased and pained. And once again a change has been wrought in his original nature. It may take several such experiences before the child learns not to touch the stove. But even this one will tend to make the response less likely than it would otherwise be. For the neurones involved will have become less permeable because of the unpleasantness of the experience. In time, be-

cause he has had several burns, or his hand has been slapped, or in some other way disapproval has been expressed by his elders, the habit of avoiding the hot stove will have become established. And the child will thereby have learned something more of life.

The laws of learning.—These simple experiences of a young child illustrate two of the most basic and important laws of learning which are operative not only in infancy but throughout life. They are known as (1) the law of exercise and (2) the law of effect, and they may be stated simply in terms of situation and response.[5]

The law of exercise states that, other things being equal, exercise strengthens the bond between situation and response. This law involves also another principle, namely that, other things being equal, lack of exercise weakens the bond between situation and response.

The law of effect states that a satisfying effect tends to strengthen, and a dissatisfying effect tends to weaken, the bond between situation and response.

The experiences of the young child already referred to show clearly the operation of these laws. In the first case the bond between the situation sight-of-bright-object-lying-within-reach and the response grasping-and-rattling-the-object was strengthened both by exercise and by reason of the resulting satisfaction. In the second instance the bond between the situation sight-of-attractive-nickel-plate-on-stove and the response reaching-for-and-touching-the-plate was weakened because of the discomfort and dissatisfaction which resulted from its exercise.

[5] If necessary, read over again the discussion in chapter two of "stimulus," "response" and "connection."

There are certain factors and conditions which modify the influence of exercise and effect, but these laws are basic considerations in all learning. It should be understood that dissatisfaction does not necessarily mean pain. In fact a response that is, at least mildly, painful may at times be inherently satisfying, because it achieves the end desired by the individual. Moreover, even an instinctive response may under some conditions really be annoying. It may be so because the response has been forced when the neurones involved were not "ready" to act. This fact and others closely related to it, are sometimes put into the form of a third law of learning namely the law of readiness which has already been stated in chapter two.

A vast amount of human learning, especially in the earlier years of life, is of the simple habit-forming type that has been used to illustrate the laws of exercise and effect. Beginning with mere random movements or purely instinctive responses, the individual is soon rewarded or punished either by the natural consequences of his acts, or by the actions of his elders, so that simple habits are formed and one response tends to be made rather than another. These simple habits form the basis of more complex ones. The unco-ordinated movements of hand and arm lead to the reaching and grasping responses; grasping the rattle develops certain muscular habits which may be used in handling a spoon; some of these habits will later make possible the holding of a pencil, and still later, together with others, they will lead to the necessary movements involved in scribbling, in making crude drawings, in sketching, and

in the skillful touches of the master artist upon the canvas.

One of the most important facts for the teacher to note in this brief description of habit formation, is that all of the learning is dependent upon the activity of the individual. If the baby had not been active it would not have touched the rattle, if it had not grasped the rattle it would not have learned the nature of the object nor have had the satisfaction of handling and rattling it. The principle that "the child is active in learning" seems clear enough in these simpler forms of learning. It is just as true, however, of the higher, more subtle types, and the teacher does well to keep it in mind always.

In the beginning the activity of the individual is the gift of nature. "The little human animal is born going." As has been pointed out in earlier chapters, he possesses original tendencies to action which are the basis of the teacher's work. Almost from birth, however, the stimulus of the environment and the operation of the laws of exercise and effect bring about the modification of original nature. Changes of one kind or another are made. If the parent or the teacher would guide these changes, he must use the laws of learning. As an aid to the teacher, therefore, Thorndike draws from these laws the practical pedagogical principle: "Exercise and reward desirable functions, prevent or punish undesirable connections."[6]

Learning a new response.—The thoughtful reader may have noticed what perhaps seems a rather serious omission from this discussion of the nature of learn-

[6] *Educational Psychology*, Vol. II, p. 20.

ing. In the instances given the active response was one that was connected with the stimulus by original nature. The child grasped the rattle, or reached for the nickel-plate on the stove, because of the inborn connections in the nervous system that lead to the responses of general physical activity or of manipulation. But how is it possible, one may ask, for a new and different response to be connected with this stimulus? How, for example, does the child learn to respond to the sight of the nickel-plate by moving away from it?

To understand how new reactions are learned it is necessary to call to mind the fact that all situations are complex. They involve not one but a great many "connections" between different aspects of the total situation and particular responses. In the words of the psychologist a situation involves many stimulus-response bonds. Two sets of these bonds are clearly operative in the situation of the child and the stove. One set connects the sight of the nickel-plate with the response reaching-for-and-touching-it, the other connects the sensation of pain aroused by touching the hot stove with the avoiding reactions. As has been pointed out, the dissatisfaction accompanying the first of these responses would result in a weakening of the bonds involved, while the exercise of the second would strengthen the avoiding reactions. Moreover the close association of these two sets of connections makes possible the attaching of the response of "moving away" to the original stimulus, so that the child may form the habit of moving away at the sight of the nickel plate.

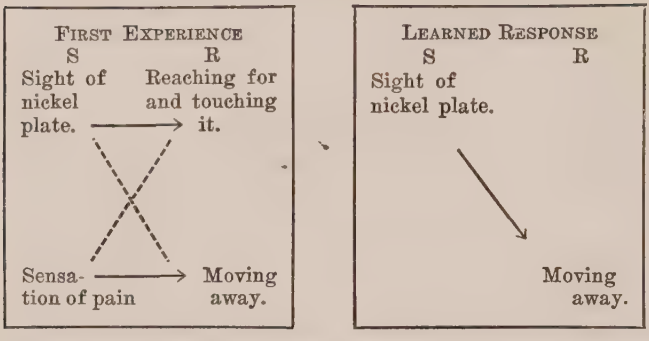


Diagram showing how a new response is learned.—At first two stimuli (sight of nickel plate and sensation of pain) were necessary to secure the response (moving away), but after several experiences with the hot stove the sight of the nickel plate alone became a sufficient stimulus to secure the avoidance reaction. (Adapted from Gates.)

But the two, or more, sets of connections need not pull in opposite directions as was the case in the illustration just used. Each of two simultaneous stimuli may call forth its own response. The responses may be different but their close association makes possible the attachment of either reaction to either stimulus. An illustration may be taken from the classroom. A teacher indicates a point on the map of Palestine and secures the response of attention on the part of the pupils to the location of a city. At the same time the teacher says, "Jerusalem," and the pupils respond by saying, "Jerusalem." By exercising both of the bonds involved in this situation the teacher will soon be able to secure the response "Jerusalem" merely by pointing to the location of the city on the map.

Pointing to the map will then have become a sufficient stimulus to arouse the response "Jeru-

salem'' whereas at first it required the two stimuli to secure the desired response.

If the teacher sees that the newly-formed bond is ''exercised'' and ''rewarded'' it will soon become firmly established and the pupils will have formed the habit of saying ''Jerusalem'' when the correct point is indicated on the map or, in other words, they will have learned the location of Jerusalem.

It will be seen that this discussion of learning new responses has not moved very far from the simple laws of exercise and effect. The other factor has been the association together of two or more stimuli and responses. Thus Gates generalizes, ''By means of association and exercise any reaction which the organism can make may be attached to any stimulus to which the organism is sensitive.''[7]

Exercise and effect operate throughout life.—The question at the beginning of this section was, How are the earliest changes in original nature brought about? The experiences of the young child in learning to play with a rattle and to move away from a hot stove served to show that original nature is changed by the activity of the individual, by the stimulation of the environment, and by the strengthening of bonds through exercise and satisfying results, and the weakening of bonds through disuse and dissatisfaction. Learning to locate Jerusalem on the map involved more elaborate systems of connections, but it was essentially the same kind of learning as in the other cases, namely, learning of the simple habit-forming type. As a matter of fact not only are the earliest changes in original nature made in this

[7] *Psychology for Students of Education*, p. 222.

way, but throughout life a large part of human learning is of this character. The stimulus is a perception of objects actually present to the senses, or of relationships, the response is a muscular movement and the particular habits learned are largely the results of exercise and effect.

Of course, as the child grows older, there is less and less of uncertainty in his responses, because he has learned to control them better. By the time he enters school, according to Pyle, "he has practically mastered most of the responses that will ever be required of him."[8] There is also more conscious attention to the particular reactions to be learned, and observation of others makes possible more accurate and useful responses. Moreover the kind of satisfactions that are effective become more refined and subtle. But learning that is essentially of this simpler sort is found in all periods of life. It is seen in the activity of the infant who becomes able to handle his spoon or fork, in the child who learns to write, in the youth who by constant practice gains skill in the use of the typewriter or in driving an automobile, and in the golf enthusiast who, by much trial and many errors, learns how to "make it in par." This type of learning is also involved in many of the activities in which the church school teacher is especially interested. It enters into the process by which the pupil learns to find Bible references, to memorize passages of Scripture, to cooperate in the games, to participate in the worship services, and to do unselfish and helpful deeds. It is involved likewise in his learning to be inattentive, to be irreverent, to be unco-operative, and

[8] *Psychology of Learning*, p. 8.

to act selfishly. Which set of habits the pupil shall have will depend upon what bonds have been exercised with satisfaction.

How are changes effected through ideas?—

The changes in original nature that have been considered thus far have been changes in muscular reactions, that is, changes in objective behavior. These modifications are of course very important. Many activities of the Christian life should early be established as habits.

But it must be apparent that there is a good deal of learning which at least seems to be very different from that of the simple habit-forming type. There is the whole realm suggested by the word "knowledge," the learning by means of ideas or, as the psychologist calls it, "ideational learning." How are changes brought about in this realm?

One of the reasons why ideational learning seems to be different from habit-formation is that it does not appear to involve a muscular response. The stimulus is perhaps the spoken word of the teacher, but the response may be an idea in the mind of the pupil. This idea may then become a stimulus which calls forth, as a response, another idea. In fact, the day-dreamer may sit perfectly still in his chair while a whole chain of ideas flit through his mind. Much learning, then, consists of the gaining of ideas and the teacher needs to understand what ideas are, and how they are acquired.

From the practical point of view an idea is "the awareness of any thing, event, or fact when it is not present to the senses."[9] An object lies upon the table

[9]Gates, *Psychology for Students of Education*, p. 298.

before my eyes. I *perceive* that it is a book. Later on I call the book to mind although it is not present to the senses, i.e., I have an idea of the book. In this case my idea is of the particular book that had been lying on the table. But by similar processes of recall, and through many experiences of different kinds of books, my idea of *a book* has been built up. Ideas, then, arise out of experience. They are, in a sense, "bits of revived experience"[10] and they are made richer and more meaningful by the broadening contacts of the growing person. The little child, as yet unable to read, whose knowledge of books is confined to the old-fashioned family photo album has a very limited and inadequate idea of what a book is. The word will mean to him merely the ponderous volume of strange looking pictures that is sometimes given to him for a plaything. For the book lover, however, the word is filled with all the rich content that his wide reading and his many prized volumes give to it.

Ideas dependent upon experience.—This dependence of ideas upon experience is a fact of first importance to the teacher. Teaching may be almost valueless if it involves ideas with the elements of which the child has had no first hand dealing. All knowledge perhaps does not come through the senses, but the basis of all knowledge is actual sensory experience. It would be quite impossible to convey an accurate idea of the perfume of the rose to one who had never enjoyed the fragrance of flowers, or to describe a prairie sunset to a man born blind. Likewise it is impossible for the teacher effectively to

[10]Pyle, *Psychology of Learning*, p. 92.

teach young children by the use of ideas for which, either because of their immaturity, or because of some deficiency in the surroundings and conditions of their lives, they have no adequate basis in experience. The words which the teacher uses in a lesson mean to the child not what the dictionary gives as their meaning, but they have whatever significance the child's own experience gives to them. The word love can hardly yield a Christian sense to one who knows it only as a name for the mawkish sentiment which too often gains the center of interest in the novel of the screen. Nor can the "fatherhood of God" be much more than a meaningless phrase to him who knows no father but a cruel and unthinking one who is his own.

It is necessary that in the early years of life the child be given a rich sensory experience, that he be encouraged to touch, taste, feel, see, and hear many of the objects in the world round about him. As time goes on his widening contacts with the world will give him a foundation in experience for the understanding of words and the building up of ideas. It is especially important in religious education that the needs of the young child in this respect be met and that the life of the church and of the home provide children with the experiential basis for Christian teaching.

Not only are the basic elements of all ideas to be traced to experience, but it is by means of their connection in experience that ideas are linked together in the mind and thus gain new meaning. "What is experienced together in perception," says

Pyle, "comes back together as ideas."[11] Knowledge may be thought of as organized systems of connected ideas and the gaining of knowledge, or ideational learning, as a process of linking ideas together. The division between learning of the habit-forming type, and ideational learning is thus seen to be largely artificial. There are habits of thought as well as muscular habits, and ideas are connected to their stimuli in much the same way as are active responses. In fact, the thinking involved in connecting ideas is an active response as truly as is any overt action.

Learning as connecting.—Ideational learning takes place as soon as the child is able to recall objects not present to the senses, and it is, of course, closely related to learning of the simple habit-forming type. The child who has played with the rattle may think of the toy when it is not actually before him. His experiences with the hot nickel plate will give him some idea, even if a very inadequate one, of the stove. These experiences, too, may be connected with certain words and the child's store of knowledge may thus be increased. If, after perhaps several burns, he approaches the stove again and the parent cries—"No! No! Hot! Hot!" the word "hot" may be linked with the avoiding response and may come to serve as an adequate stimulus to arouse it. A parent may hold up a book before a young child and at the same time say, "Book." The word is thus connected with the object because the two are experienced together. After sufficient exercise of the bonds involved, not only will holding up the object call forth the response "Book" from the child, but the spoken

[11] *Psychology of Learning*, p. 93.

word will bring the idea of the book to the child's mind. Later, when the child goes to school, the teacher may show him a card on which the word "BOOK" is printed. At the same time she will say "book" and again the child's store of knowledge will be increased as he connects both the spoken word, and the idea of a book, with the printed letters. A simple and practical view of the nature of learning is therefore that "learning is connecting." And this is true of many of the more complex processes as well as of the simple ones.

The task of the church school teacher involves much more than the imparting of information. This fact has been emphasized throughout the preceding chapters. But instruction, in its narrower sense, is nevertheless an important part of the teacher's work. There will be much of this simple sort of connecting to be done. Names will need to be associated with places, ideas with actions, Bible passages with book and chapter, hymns with authors, names with people, and people with achievements and ideas of character. And, at times, it will not be easy to prevent wrong connections from being made. The child may come to look upon Sunday as "the day the funny-paper comes." He may link up with Jesus the idea of a mild and rather effeminate oriental; or he may associate religion merely with certain practices of the church school. What is needed, in such cases, is that a large number of other connections be established that will enrich the meaning and significance of the child's "ideas." It is especially important that the child shall meet with religion in his home, in his week-day activities, in his school, in his visits to the

homes of others, in his reading, in his conversation with other children, and even in his play, in order that it may come to be associated with every phase of his life.

Factors of advantage in recall.—But a problem has no doubt suggested itself to the reader. Almost any idea that may be present in the mind at one time, has no doubt been connected in past experience with a large number of different ideas and percepts. Yet of all these different associations only one pair of connected ideas comes to the mind at the same instant. What is it that determines which idea is recalled?

I think, for example, of Jericho, a word which has been connected in my past experience with many incidents in Bible story and in other situations. I have read of the fall of the city before Joshua, of a certain man who "was going down from Jerusalem to Jericho" and who "fell among robbers," of a blind man who "sat begging by the wayside nigh unto Jericho," and of many other incidents connected with this city. I have heard a lecturer on the Holy Land describe Jericho, have seen pictures of it, and have many times found the name on a map of Bible lands. In addition to these associations, I have come across the name several times in reading that remarkable story of modern Palestine, *Revolt in the Desert.*

Which of the many possible ideas will come to my mind in response to the stimulus word "Jericho" will depend upon "the most pervious neural path at the moment."[12] And the most previous neural path will depend upon certain factors which Woodworth calls "factors of advantage in recall." They are in

[12]Pyle, *Psychology of Learning*, p. 94.

reality but aspects of the laws of exercise and of effect, but they should perhaps be considered here from a somewhat different point of view from that of the earlier discussion. If some one of the responses has been connected with the word "Jericho" much more frequently than any of the others, that is the one which is most likely to occur now. The fact that I have so recently been reading *Revolt in the Desert* may, however, outweigh the other factor and cause the word to suggest the names of Allenby and Lawrence. There are still other possibilities. A rather vivid experience may have connected "Jericho" with a view of the city which now comes to my mind. Or my interest in geography may have given a particular bent to all of my thinking so that the first association that the word makes is with the location of the city on the map.

The first three of these "factors of advantage" will be readily understood. It is clear that the frequency with which a connection has been made, and its recency and intensity, are factors the relative strengths of which determine to a large extent what particular response shall be made. But the fourth factor, the present state of the mind, or the mental set, perhaps requires further discussion. It is, in some respects, the most important factor of all, for it has a directive function. The *purposes* of the pupil give a bent to all of his thinking.

The importance of "mental set."—The mental set of the pupil may be either a temporary or a more or less permanent attitude. A temporary set is a bent given to the mind by the particular purpose the individual is pursuing at the moment. If that pur-

pose is to find certain passages in the Bible, the stimulus "John 3:16" spoken by the teacher will arouse a very different response from that which would be made if the purpose were to recite passages from memory. If the mind set has been given by a series of lessons in Old Testament history, the word Saul will suggest the first King of the United Kingdom, but if the lessons have been on "The Early Church," the name will bring to mind immediately, Saul of Tarsus.

The response which the individual makes is also influenced by his more permanent attitudes. These predispositions are due to such factors as his interests and aversions, his ambitions and loyalties, his particular brand of patriotism or of religious or racial prejudice. They color almost all of his thought and action.

The mental set or attitude functions in two ways. It helps to determine (1) which bonds shall act, and (2) which results shall satisfy.[13] It is obvious that a pupil whose background and training have developed in him strong racial prejudices will respond to a situation involving racial relationships in one way, while one who, having been brought up in a different atmosphere possesses a more brotherly attitude, will respond in quite another way. With these pupils, not only will different bonds act, but the results which bring satisfaction will also differ. In the case of the first child, the satisfying response may be the suggestion that the member of the "inferior" race should be taught to "know his place,"

[13] *Educational Psychology,* Thorndike, Vol. II, p. 51.

whereas the obvious implications of this response may make it quite distasteful to the pupil of more sympathetic disposition.

The same kind of thing is true in the simpler processes of learning. One pupil will be satisfied with a very mediocre performance in the recitation, handwork, dramatization, and so forth, while another —with a different set—may register strong dissatisfaction and may wish to try again. Moreover the same person after a period of training may be thoroughly dissatisfied with a response which earlier was quite acceptable to him. It will be apparent, therefore, that one of the important functions of education is the development of worthy attitudes. "A large part of the theory of education," says Thorndike, considers the problem of getting the pupil "permanently disposed to respond to the subject matter of instruction by zeal, open-mindedness, scientific method, and the like, and temporarily disposed to extract the most value from the particular situation of a given lesson."[14] And the church school teacher even more than the general educator, must seek to bring about proper attitudes on the part of his pupils, for religious education is so largely concerned about the development of enthusiasms, interests, loyalties and appreciations. The way in which attitudes are built up will be discussed in the next chapter.

QUESTIONS—

1. What criticism would you make of the doctrine of catharsis from the educational point of view?
2. What is the significance of the fact that the period of infancy is so much longer in the case of human beings than it is among the lower animals?

[14]Thorndike. *The Psychology of Learning*, p. 26, Teachers' College, N. Y. Used by permission.

3. Do you agree with the statement that, "the original tendencies of the child are not adequate to equip for the complex life of modern society"? Give the reasons for your position.
4. Can you think of any situations in which pain might be satisfying?
5. Where, in the program of your church school, are the laws of exercise and of effect being used in an efficient and wholesome manner?
6. How do you connect the names of new acquaintances with their faces? Why do you fail to remember the names of some of them?
7. A three-year old child said: "I am going to Sunday school where God the Father gives us breakfast food." What explanation of this response can you make in terms of the connection of ideas?
8. What are the four "factors of advantage in recall"? Give some illustrations from your own experience of the way in which they operate.
9. Why are pupils in the church school often satisfied with a very poor performance in recitation while in the public school they perhaps demand much more of themselves?
10. Learning is made more effective where there is definiteness of objective and a knowledge of results. How can these conditions be secured in the church school?

REPORTS AND INVESTIGATIONS—

1. Hold an attractive object within reach of a baby who is less than six months old. Note carefully what happens. Is the child able to direct its grasp straight to the object? Try the experiment several times. Is there any evidence of the operation of the laws of learning? Why? Why not?
2. Suggest six specific ways in which the law of exercise may be used in the work of the church school teacher (or of the parent). Suggest also six ways of using the *law of effect*. Prepare a diagram, similar to that in the text, illustrating what takes place in learning the "location of Jerusalem" as described in this chapter.
3. Examine some of the church school lesson material intended for Beginners or for Primary children. Note any words which seem to you to be too difficult for young children. On what basis do you judge the suitability of the words?
4. Ask a number of young children the meaning of some of the following words: river, ocean, mountain, snow, swine, turtle, sheep, pavement, synagogue, Sunday, Sabbath, worship. Note how the answers differ according to the age and experience of the children.

5. If you have made use of tests in a church school class, or have known of classes where they have been used, report on any improvement in the work of the pupils that resulted from the use of the tests. How do you account for the improvement?

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CHAPTER VI

LEARNING AND HABIT FORMATION
(Continued)

How Are Changes Made in Original Nature?
(The Higher Forms of Learning)

It has been insisted upon from the beginning of this book that education is primarily the "production and prevention of changes" in the lives of the pupils. That being the case, no more important problem can be faced by the teacher than the question discussed in the last chapter—How are changes made in original nature?

For the most part only the more elemental forms of learning have thus far been considered, and it is necessary to devote another chapter to the basic problem of how the original nature of the pupil may be modified. Although the distinction between the various types of learning is not to be rigidly drawn, there are differences which the teacher needs to understand. And while much of his work calls for efficiency in guiding the pupil in the formation of habits and the connecting of ideas, he needs to understand, even more clearly, other complex phases of the learning process. To some of these consideration will now be given. In the present chapter attention is directed to the following questions: (1) How are changes effected through abstract thinking? (2) How are changes effected through reasoning? (3) How are changes effected through indirect learning? (4) How may the learning process be viewed as a whole?

HOW ARE CHANGES EFFECTED THROUGH ABSTRACT THINKING?—

The kinds of learning that were discussed in the preceding chapter involved merely the establishing of muscular habits and the linking together of ideas. And ideas were defined as the awareness of things, events, or facts not present to the senses.

It will no doubt be apparent to the reader that much of man's thinking and learning cannot be fully accounted for in these simple terms. The gaining of knowledge is not merely a matter of adding one idea to another and establishing a connection between them. And ideas are frequently not the awareness of particular things at all. Man may have ideas of such abstractions as truth, beauty, or goodness. How, then, are changes brought about in the realm of abstract ideas? How far can these changes, as well as those involved in the simpler forms of ideational learning, be explained in terms of the exercising of certain bonds or connections?

At the beginning of this discussion the fact must be made clear that young children do not think in abstract terms. For the first dozen years of life the great bulk of the pupil's thinking deals with the concrete and particular, and the appreciation of abstract ideas develops but slowly toward the close of this period. For the little child, selfishness may mean unwillingness to allow a playmate to hold a prized doll; to be kind may mean to take flowers to a sick person; to be honest, to bring back the correct change from the store. It is only after some years of experience with concrete "things" that the wider meaning of abstract terms can be understood. Even an eleven-year-old asked by Miss Whitely to explain what "pity" means, said, "She lost her pocketbook; it was a pity."

"An average child of three or four," according to Gates, "can correctly perceive a large number of objects such as a key, knife, watch, pencil, various animals, fruits, and so on, but he is usually five be-

fore he understands correctly heavy or light. He is six before he has abstract notions of right and left. Not until past eight does he realize the meaning of, or take much interest in, abstract differences, such as the difference between a fly and a butterfly, or an egg and a stone. Not until twelve is the child able to define such abstract words as pity, charity, revenge, justice. Previous to this year, the average child may have been taught to express pity and to act charitably, but the idea has not been thoroughly abstracted. He may, too, have been taught verbal definitions of some of these terms without really having the idea in abstract form."[1]

Abstract ideas built upon concrete experiences.— Abstract ideas are, then, built up out of concrete experiences and the way in which this development takes place must be briefly considered. The connections between ideas which have been associated together are not, if the matter may be put somewhat crudely, between the whole of one idea and the whole of another, but they are linkages between certain parts or aspects of the ideas. The pupil, for example, may associate the name of a man with the kind of clothes he wears, he may connect snow with "whiteness," or religion with church-going. To refer again to the illustration of the child and the hot stove, the sensation of pain may be connected with the brightness of the nickel-plate, with the blackness of the stove, or even with the position of the stove in the room. The child may thus come to avoid either bright or black objects, or he may keep away from the corner of the room where the unpleasant experience came to

[1]Gates, *Psychology for Students of Education*, pp. 306-7. The Macmillan Co., N. Y. Used by permission.

him. Moreover, he may connect the word "hot" with any one of these reactions. The reason for his behaving in this manner is that he has not been able to separate the element of "hotness" from the total situation. Only gradually and after many and varied experiences will he learn to understand the abstract word. And the process by which this knowledge will be gained may be traced through three stages. (1) Because the child feels the heat and sees the stove at the same time he will perhaps connect the idea "hot" with the stove. (2) After a time, however, he will have had the sensation of heat in connection with many different objects—a steam pipe, a teakettle, an electric bulb, and the like. In these experiences the bonds between the feeling and the idea of heat will be strengthened by exercise. The different kinds of situations, however, will prevent the idea from being too firmly connected with any particular object. (3) Finally when the child has had experience with both hot and cold stoves, pipes, or other objects, "hotness" will be so completely disassociated from all irrelevant elements that the child will have a clear idea of it and will be able to think of it apart from any particular situation.

In some such manner as this all abstract ideas are formed. And although the process seems at first to be very different from that of the simpler associational learning, the difference is largely in the fact that, in the acquiring of abstract ideas, the connections are formed between the finer, more subtle elements of the situations involved.

A very practical consideration for the teacher grows out of these facts. He can scarcely be too care-

ful about the use of abstract terms in the teaching of children. A glib recital by the child of such words as sin, salvation, righteousness and faith can by no means be taken to indicate that he really grasps the ideas for which the words stand. Before he can fully understand an abstraction like "faith," for example, the pupil must face many situations containing the element of faith in such form that his attention is directed toward it. This learning must be done also under many different conditions so that the other elements will vary while the faith element remains constant, and thus the idea will not be connected merely with some particular situation. The child will perhaps be led to know something of the faith of a dog in its master, of a boy in his "Dad," of a sick person in his physician, of a learner in his teacher, and of a depositor in his banker. Even then the idea will not be thoroughly abstracted until faith has been seen in contrast to doubt and lack of trust.

It will be clear, then, that the teaching of children must be chiefly in concrete terms. Definitions and abstract doctrinal formulations should come relatively late in the process if they are to be genuinely helpful. Otherwise they will lead to superficiality. A child's religion cannot be judged by the freedom with which he uses theological words and phrases. He can without much difficulty be taught to repeat adult expressions which, because they have no basis in his experience, are little more than empty words to him. In this way, all too often, the child is robbed of the feeling of reality which should accompany the ex-

pressions of religion. A group of four- and five-year-old children were heard on one occasion singing lustily before an adult audience:

"I was sinking deep in sin
Far from the blissful shore
Very deeply stained within,
Sinking to rise no more. . . ."

One cannot but wonder what was being done to the child's sense of genuineness in religious utterance by this exercise.

The transfer of training.—There is a problem of learning upon which considerable light is thrown by an understanding of the process of abstraction. Brief mention of it must be made here. It is the problem as to how far a response learned in one situation will transfer to another and different situation. A great deal of educational discussion has centered in this question of the transfer of training because it is one of the points of marked difference between the older and the newer conceptions of education. The excessive emphasis upon ancient languages and mathematics in the older view was due largely to the belief that habits of application, of sound thinking, of accurate observation, of memorization, and the like, would carry over from these subjects to others, and to the various activities of life outside the school. Psychological study and experiment during the past decade or two has shown that any extreme view of the amount of transfer must be given up. Practice in memorizing Latin declensions does not necessarily improve the pupil's ability to memorize poetry. Special school training in neatness in arithmetic does not

necessarily make the pupil neat in his school work as a whole or in his habits at home.

The question of transfer is still, to some extent, an open one. There is need for much more experimentation in this field. But the general trend of the evidence now available is clear enough. The amount of transfer is much less than has commonly been supposed and it varies greatly according to certain known conditions of learning. The most favorable condition is that in which there is a conscious effort to secure the transfer, and where the pupils possess high intelligence and ability to generalize upon their experience. The reason for this is made clear by the fact already touched upon in the discussion of how abstract ideas are built up. It is obvious that it requires both intelligence and the power of abstraction to see the connection between, say, honesty in the use of money and honesty in school-work; or between a courageous response to an Old Testament battle situation and courage to do the Christian thing today in a critical and unfriendly environment. Yet the possibility that the habits and attitudes learned in one of these situations will carry over to the other is largely dependent upon such connections being seen and understood.

Shall the church school teacher expect the training given to his pupils in Bible story situations, or in classroom situations, to carry over to the playground, the home, and, later on, the business world or the world of politics? This transfer is likely to take place only as definite applications are made to a variety of situations and as the pupils become able to see the "common elements" in them and to make

their own generalizations. As the pupils gain this ability they build up abstract ideas of courage, honesty, loyalty, dependability, and the like, and these may, in a manner to be described in later chapters, became effective ideals that will control conduct even in new situations. For young children, however, it is clear that teaching must be very concrete and must seek to equip for the actual situations that the children face from day to day.

How are changes effected through reasoning?—Learning, even in the narrower intellectual sense, involves much more than the acquiring of ideas, the gaining of information. Although education has, in the past, too largely centered its attention upon the transmission of knowledge, men have always recognized a difference between knowledge and wisdom. They have understood that it is one thing for a man to be able to recite innumerable facts, and quite another thing for him to have the ability to "think things through." And while there are vast differences in the way in which men use their powers of reflection, these powers constitute a most important part of human equipment. Human beings learn not only by establishing motor reactions, or habits, and not merely by connecting or by abstracting ideas. They learn also by reasoning. And many of the most significant changes that are wrought in the individual result from the development of reflective thought. How these changes are brought about must now be considered.

What reasoning is.—What reasoning is may perhaps best be seen by examining some typical situations in which it is exercised. These situations will

involve the facing of problems; for reasoning and problem solving may be considered as almost synonymous terms. Confronted with a difficulty most mature persons will, at least to some extent, try to reason their way out. Their method of attack will differ, in important respects, from that of one of the lower animals placed in similar circumstances. Consider, for example, the differences between the behavior of a young child in whom reflective thought is relatively undeveloped, when faced with a puzzling situation, and that of a thoughtful adult. Perhaps a mechanical toy has suddenly refused to operate. Such a thing has never before happened and the child is perplexed. He pulls and pushes, thumps and shakes and then pulls again. Possibly he jars something loose and the toy works once more. But he does not know exactly what he has done, and should the situation arise again, he would go through the same performance even if, this time, the trouble was caused by an unwound spring. His method of attack is that known as "trial-and-error." If the problem were faced often enough he would perhaps "hit upon" the solution once in a while and would gradually learn how to start the toy again, at least in some cases.

Suppose, however, the child fails to achieve the desired result and, with tears in his eyes, brings the toy to his father. The adult may at first shake it and pull at its various parts, but soon he ceases these "random movements" and thinks. Perhaps the toy is unwound. The key is turned a few times, but without results. Then there must be something broken, or perhaps bent. Turning the object in his

hand the father finds the bent part and straightens it. The toy now works as well as ever.

In three important respects this behavior of the adult differs from that of the child. (1) There is a more careful examination of the object with attention directed toward certain parts of it instead of vaguely at the whole. (2) There is a calling upon past experience when similar situations have been faced, for suggested solutions. (3) There is the formulation and testing out of hypotheses. One of these hypotheses—"the toy is unwound" proved to be incorrect; the other "there must be something bent" was found to be true and it led to the solution of the problem.

The situation used in this illustration is, of course, a very simple one. Yet it will be found to be quite typical of those which involve much more complex processes. And the three points of difference between the behavior of the adult and that of the young child are really the marks which distinguish reasoning from other forms of learning.

Reasoning as mental exploration.—Of course the problem may be one that does not call for an actual motor response. The "trying out" may be done with the mind instead of with the fingers. Thus, in the apt phrasing of Woodworth, reasoning is said to be "the process of *mental,* as distinguished from *motor* exploration."[2] And it will not be difficult to discover elements of similarity between even its more complex and subtle forms and the procedure of the man with the mechanical toy. The steps which have been outlined, if they are not thought of in too rigid a man-

[2] *Psychology: A Study of Mental Life,* p. 462.

ner, will be found to characterize most adult thinking under circumstances where merely habitual responses will not suffice.[3] There is always an element of novelty about situations that stimulate reasoning. There is a measure of truth in the statement that man does not really think until he is "up against it."

It would be an error, however, to suppose that reflective thought is entirely different from other forms of learning. Even the most brilliant reasoning is dependent upon past connections. The "flow of ideas" which is evoked by a new, or partially new situation will be in accord with the principles of association discussed in the last chapter. The richer one's experience in dealing with related problems, the freer will be the flow of ideas; the more training one has had in looking for significant details, the more fruitful will be the clues that suggest themselves. To the experienced automobile mechanic whose car suddenly stops on the highway, many ideas are immediately suggested. To the novice in a similar situation perhaps the only idea that comes is: "I must be out of gas." This dependence of reasoning upon ideas, upon experience and knowledge, points to the fallacy in some uses that are made of the discussion method of teaching. It is of little value for a class group to discuss matters about which they do not have a sufficient background of knowledge. To do so but leads to superficiality, inefficiency, and even false reasoning.

How new ideas arise.—There is one aspect of reflective thought which cannot be explained merely on the basis of past connections although it is by no

[3]Read the illustration of reasoning in the church school on p. 131 of this book. Distinguish the three steps in this case.

means independent of them. After one has been wrestling with a problem for some time there may flash into the mind a new idea which perhaps contains the solution of the difficulty. How does this new idea arise? I have been thinking over the question: How old is John? I recall the fact that James is four years older than John. I remember also that Mary, who has just passed her tenth birthday is two years younger than James. And although I may never before have known John's age I now "see" that he is eight years old. I have learned something new by reasoning upon facts already known to me.

The process by which such "new ideas" arise is really a kind of "perception that is not sense perception."[4] It is what is usually called an inference and is perhaps best thought of as a response to the common elements of several ideas held in the mind at the same time. A somewhat similar response was described in showing that abstract ideas are acquired by responding to certain common features of many different situations. The syllogism provides another simple illustration.

All men are mortal.
John Brown is a man.
Therefore John Brown is mortal.

By holding together in the mind the idea of the mortality of human beings and of the humanity of John Brown, one perceives that the man in question must be mortal.

[4]Woodworth, *Psychology*, p. 422.

The greater the complexity of the problem upon which one is reasoning the larger is the number of facts which must be put together, and the finer and more subtle are the relations which must be perceived, if the solution is to be reached. Yet the process by which hypotheses suggest themselves, and inferences are made, is essentially the same as in the simpler cases. The man who is reasoning about intricate matters may have to arrange and rearrange the ideas in his mind many times before he "sees" the elements which provide him with a fruitful hypothesis. He may also, because relations are not "seen" clearly, follow many false clues. But if he has a sufficient motive and sufficient fertility of mind, he will try out in imagination one hypothesis after another until the satisfactory solution has been found. And when the "key idea" comes to him it may seem so obvious that he will wonder why he did not "see it" long before. There are facts and principles of science which, if they are pointed out to him, may be grasped by the schoolboy today and yet, only a few decades ago, men of genius and of high scientific training could not see them.

Factors upon which reasoning depends.—Given a sufficient motive, successful reasoning depends upon three factors: the free flow of ideas; the fertility of the mind in providing hypotheses; and the proper mental set—a purposeful, attentive, and critical attitude.

1. The first of these factors simply means that as already pointed out, efficient reasoning is dependent upon the possession of an adequate body of information about the field in which the reasoning is to be

done. If the pupils in the church school are to find the Christian solution of a moral problem they must not only have a knowledge of Christian principles, but they must have connected those principles in their past experience with many situations having points of similarity to the one under consideration. Otherwise the necessary ideas are not likely to suggest themselves.

2. The fertility of the mind is largely a gift of nature. It is, no doubt, a function of intelligence and there are vast differences among individuals in the degree to which they possess it. There is something incalculable about the way "insights" come to the mind. They cannot be forced. They either occur to the reasoner or they do not. Training may add to the pupil's store of knowledge, or it may improve his method of attack, but it can do little toward the improvement of this important quality of his mind.

3. The third factor, however, like the first is susceptible of improvement by training. Reasoning is purposive thinking. And the purpose—to bring about the solution of the problem—is really a mental set which directs, to a large degree, the flow of ideas and determines the responses that will satisfy and those that will be rejected. Much, therefore, depends upon the attitude of the learner. Is he capable of sustained attention? Has he learned to keep the main problem constantly before him? Has his training made him observant of all significant details? Above all is he severely critical of his inferences and conclusions, testing them in every way possible before finally accepting them? For the person who reasons effectively these questions can be answered in

the affirmative. And they suggest traits which training may do much to develop. The improvement of reasoning, however, will not be brought about by special courses in "the art of thinking." It will result from practice in the solving of problems under the skilful guidance of a sympathetic and understanding leader. The way to learn to reason is by reasoning. But democratic guidance is necessary because of the many pitfalls that lurk along the way.

The reasoning of children.—A word must be said about the reasoning of children. The doctrine that childhood is an unreflective period and that reasoning develops more or less suddenly with the dawn of adolescence, has had a considerable influence upon the pedagogy of the past. A closer study of the behavior of children has, however, revealed the fallacy in this doctrine. Children do reason. And their thinking has many of the same characteristics as that of adults. But the process often appears different because of the limitations due to their immaturity. Norsworthy and Whitley, in their illuminating discussion of reasoning in children,[5] point out that there are three main differences between the thinking of the child and that of the adult. (1) *Children think less than do adults* both because they have less need to think, and because their thinking is generally discouraged by the adult members of society. All too often problems are moved out of their way and their attempts at reasoning are ridiculed because they appear strange from the adult point of view. (2) *The thinking of children is less accurate than that of adults.* But this is due to their immaturity. Their supply of

[5] *Psychology of Childhood*, pp. 169-184.

facts is very limited, their information is inaccurate, their power of sustained attention is relatively undeveloped and they do not have the necessary experience to enable them to take a critical attitude toward their problems or toward the conclusions which they reach. (3) *The data used by children in their thinking is that which arises out of their own interests.* They reason about apparently trivial matters, about their play and their childhood fancies. But the unimportance of the material does not make the process valueless. The three-year-old boy who was afraid that the camp fire, since it was not in the grate, might run away, and the little girl who asked her mother why she was "washing the soap," were thinking in their own way. It is with just such data that the reasoning of the young child will be concerned.

The reasoning ability of children normally develops with the years. The problems which they are able to solve gradually increase in difficulty. There is no sudden change at the beginning of adolescence and maturity is reached somewhere in the middle teens. Thus the youth of sixteen can reason, in fields where he possesses the facts, about as well as the average adult, the limitations of his thinking being due chiefly to his lack of experience. Adults, however, differ very widely in their powers of reflective thought. They range all the way from the man who cannot solve correctly the problem: "If two pencils cost five cents, how many pencils can you buy for fifty cents?" to the philosopher who seeks the solution of the ultimate problem of the universe.

Reasoning in the church school.—The teaching of the church school may, if it will, do much to en-

courage reflection. It may frequently confront its pupils with problems, whether of thought or of conduct, that call for solutions in terms of Christian ideals; it may help them to think of all the pertinent facts which may contribute toward the right outcome; it may encourage them to face unflinchingly the Christian implications of their thoughts and acts, and it may seek to provide opportunity for them to carry out their conclusions and to accept responsibility for them. Suppose, for example, that a class of young people has been discussing the question: Can we live according to Jesus' ideal of love in the world today? For many class-periods they have sought answers to the various sub-problems involved in the larger issue. What is Jesus' ideal of love? Is it practicable to follow it? What are the relations of life in which it would be most difficult to apply it? What might be the result of its application in these situations? What are the possible attitudes to take toward this whole problem? Which one shall we adopt as our own? In attempting to answer these questions the young people have studied many passages of the New Testament, prominent among them being Matthew 5:38-48; John 13:34-35; Ephesians 4:31; 1 Corinthians 13; Luke 10:25-37; and Matthew 25:31-46. They have also called to mind many present day situations in business, church, and race relationships, where the principle of love has been followed, and also where it has been flagrantly violated. They have decided that there are but three possible attitudes which may be taken toward the main problem. (1) That the ideal is wrong and therefore, of course, is not to be followed. (2) That the ideal is right but is not to be practiced since it was meant

to be applied only in an ideal world. (3) That the ideal is right and is to be practiced today. After much discussion they are ready to vote and they place themselves on record in the words: "That it is the sense of this group that as Christians we can and should practice Jesus' ideal of love in the world today, whatever the consequences."

Such a procedure will stimulate much more thinking on the part of the young people than the more formal methods of teaching. And it is much more likely to bear fruit in life. In the course of the discussion many local situations, which call for the practice of love will arise. The best outcome of all, and the one without which the learning process is incomplete, will be attained when the young people, as a group as well as individually, put into practice the things about which they have been talking, and act in a Christlike way toward that foreign family, toward the young people of a less-favored social group, in that important business transaction, and in other concrete situations in their lives during the week.

Thinking, reasoning, problem-solving, accepting responsibility for one's conclusions—these things make for genuineness in religion as in other realms. Where they are encouraged, the pupil's beliefs and convictions come to be not just what he has been told, but what he has seen for himself. And his religion is something very different from that of the man, described by William James, whose "religion has been made for him by others, communicated to him by tradition, determined to fixed forms by imitation,

and retained by habit."[6] He has a better understanding of the truths which have been taught him, a finer appreciation of their meaning for life, and a firmer grip upon them as guides to conduct and as incentives to Christian living.

How are changes effected through indirect learning?—

Attention has thus far been directed toward the question of how the pupil learns particular things. The discussion, it is hoped, has thrown some light upon the way in which a habit is formed, or a certain bit of knowledge is gained, or the solution of a particular problem is brought about. But no one of these things takes place as an isolated process. The pupil is never engaged merely in establishing a habit, in memorizing, or in reasoning. Throughout all, he is living. In any one class period he learns not only the thing which has, or is supposed to have, the center of the stage. Many learnings are going on at the same time. And the teacher who is interested in more than simply teaching the lesson text, cannot but be vitally concerned about the other matters which the pupil is learning indirectly; about the attitudes and interests he is building up, and the ideas of well-being or distress, of zeal or boredom, of enjoyment or antipathy, that come to him during the recitation period.

"Simultaneous learnings" in the church school.— A concrete situation will perhaps make clearer what

[6] *Varieties of Religious Experience*, p. 6.

is meant by these "simultaneous learnings."[7] The topic for the day in a certain class of Junior boys is: "Hezekiah Rebels Against Sennacherib," a lesson based upon parts of the eighteenth and nineteenth chapters of the Book of Second Kings. The teacher has spent considerable time in studying the historical and geographical details of the story and is trying to make plain the rather intricate political relationship involved in it. But it is a large undertaking for one brief lesson period. The pupils have trouble in reading the many strange sounding words, Hezekiah, Zechariah, Asherah, Lachish, Rabsaris, Elia,-kim, Sennacherib, and the like. They listen to what the teacher says but many wayward thoughts flit through their minds: I wish my parents did not make me come to Sunday school; I wonder what "sackcloth" looks like and what the "Asherath" were that Hezekiah cut down; I don't like this teacher—he is "too religious"; I wish I could reach Tom with my foot—he needs a "jolt"; I hope the bell rings soon—it must be about time for it. These and many other similar ideas occur to the boys as the story proceeds. When it is finished, the majority of the pupils feel relieved. They have, in varying degrees, appropriated the main facts of the lesson—at least they know that Sennacherib was a proud heathen king, that Hezekiah was a good man, and that 185,-000 of the Assyrians were slain. But the lesson has been endured rather than enjoyed, so far as most

[7]The expression is one that is used by W. H. Kilpatrick whose "Foundations of Method" contains a suggestive discussion of indirect learning. Kilpatrick uses the terms associate and concomitant learning for two different phases of the process. Many of the ideas which follow are taken from his treatment of the subject.

of the boys are concerned. Perhaps Tom is an exception. He had a little better grasp of the story than the others and the spectacular Assyrian rather caught his fancy. He felt something of the glory of the "cohorts . . . . gleaming with purple and gold" despite the tragic ending of the enterprise.

In the class period just described, the boys probably learned many things besides the lesson which was assigned for the day. Or at least they would do so if they had several such lesson periods. The teacher had intended that the pupils should learn some facts of Old Testament history. He had really hoped also that the lesson would "strengthen love of the right and hatred of the wrong." But as he walked home that day he was very doubtful about his success in attaining the latter objective and he comforted himself with the thought that the boys seemed to "get some of the facts anyway."

A critical observer of the class, however, might well ask some searching questions. Are the pupils learning to dislike Sunday school? Are they coming to think of the Bible as a rather dry book of history? Do they feel that the class is a poor place to find out things they really want to know? Is there being developed in them an attitude of disrespect for the teacher and perhaps for the church? Will Tom's response to the splendor of the Assyrian army tinge his whole life of feeling with a sensitiveness toward the glory of battle? The observer would, no doubt, find himself compelled to answer many of these questions affirmatively. It would be clear to him that while the pupils were learning some facts of Old Testament history, they were also being taught

many wrong attitudes which might color their whole outlook on life.

The process by which these things that are not directly aimed at in a given lesson are learned is what has been designated indirect learning. Such learning is indirect so far as the pupils are concerned although the wise teacher will always give it much consideration. He will do so because he knows that the attitudes which are built up in this way may be wholesome rather than harmful, and that they may, if properly guided, contribute much toward the attainment of the objectives of religious education.

Marginal and focal responses.—Indirect learning is not any less dependent upon the laws of exercise and of effect than the other forms of learning which have been considered. If the pupils learn to dislike the Bible it is because certain responses of hostility or aversion have been made in connection with it and have brought some sort of satisfaction to the pupils. If, on the other hand, they are developing an attitude of reverence in the worship services it is because they are finding satisfaction in responses of respect and devotion. The difference between direct and indirect learning, however, is that in the latter the responses are largely marginal rather than focal, that is, they are matters that are not directly in the center, but are in the margin of consciousness. At any one time the thing to which the pupil gives direct attention may be thought of as being at the focus of consciousness. But there are many stimuli of which he is perhaps vaguely conscious: the pressure of his arm upon the desk, the presence of other

pupils about him, the temperature of the room, the pictures on the wall, the sound of a passing automobile. These things are in the margin of the pupil's field of attention. But attention shifts easily and an unusual sound, or sight, or an alluring train of thought suggested by something the teacher says, may bring any of these marginal stimulations to the center of consciousness. Moreover what is now at the focus of attention may very quickly pass to the margin.

Both the focal and the marginal responses of the pupil are important although the latter are too often ignored. In the class that has been described the pupils learned many unwholesome attitudes because, while they were engaged in memorizing, or in listening to the teacher, or in reading the lesson text, they were making numerous marginal responses involving feelings of discomfort and dissatisfaction. And these responses were more or less satisfying to them, for it is not contradictory to say that one may find satisfaction in being dissatisfied. But under more wholesome conditions the marginal responses would be very different. There would be a sense of happiness in the task, a feeling of respect for the teacher, a desire, perhaps, to be more thorough in learning, a silent resolve to "know more of this," or to carry the lesson into everyday life. And such responses would not only increase the amount of direct learning; they would tend to build up attitudes of appreciation and loyalty toward the Bible, the teacher, the class and the church.

How the right kind of marginal responses can be secured is thus an important question for the teacher.

Yet these responses because they are so numerous, so complex and subtle, may appear to him to be quite beyond his control. They are all a part of the teaching and learning process, however, and the teacher must to a large degree be held responsible for this indirect learning of his pupils.

Conditions of sound indirect learning.—It is not possible, of course, for the teacher to have in mind and to plan for each of the attendant learnings that may go on during the lesson period. There are, however certain conditions of learning which favor the right kind of marginal responses, and tend toward the development of the more desirable attitudes. This kind of indirect learning is most likely to take place first, when the environmental conditions under which the pupils work are pleasing as well as wholesome; and second, when the pupils enter enthusiastically into activities and enterprises which they feel to have genuine worth.

1. Many factors enter into the wholesome surroundings which stimulate satisfactory marginal responses. According to Kilpatrick the most "immediately impelling" of them are the tone and manner of the teacher, and the observed responses of the other children.[8] If the teacher has a pleasant voice and a sympathetic and understanding manner, and if the members of the class respond readily and with evident satisfaction in the discussion of the topic, the situation is favorable to wholesome indirect learning. But there are very many contributing factors: the sense of successful achievement as the work of the class moves forward, the beauty and significance of the pictures

[8] *Foundations of Method*, p. 120.

on the wall, the attractiveness of the room, the appropriateness of the music, the methodical manner of taking care of routine matters—these and a host of other items have their quiet but important influence upon the pupils. Nor must it be forgotten that, among the important marginal stimulations, are such factors as the teacher's through-the-week contacts with his pupils and even the general attitude of the church toward its children.

2. The second condition that is conducive to the development of right attitudes involves engaging the pupils, as far as possible, in purposeful activities. If the teacher would secure the desired results from indirect learning, he must use a teaching technique that stresses "activities, enterprises, experiences which enlist the heart and soul of childhood and youth." For "when children work successfully at purposeful activities which challenge their powers, they almost certainly build favorable attitudes toward everything that entered helpfully into the success."[9]

It is not within the scope of this book to discuss teaching methods as such. And the securing of wholesome indirect learning is more largely a matter of the spirit of the classroom—or of the teaching situation wherever it may occur—than it is of the particular techniques used by the teacher. If due consideration is to be given to the development of attitudes, however, a larger place must be made in the work of the church school for pupil-activities. These activities may include a great variety of undertakings but the essential thing is that they engage the pupil in actively pursuing some worthy end that ap-

[9]Kilpatrick, *Foundations of Method,* pp. 129, 134

peals to him. At times they will be predominantly mental activities, as in discussion and investigation; again they will be largely manual, as in handwork; and at still other times they will involve such enterprises as giving a party for some foreign children, planning a worship program for the department, or carrying on a "Go-to-Church" campaign.

The place of self-chosen pupil activity.—It will be clear that this principle means giving much more consideration than has been thought wise in the past, to the desires, the likes and dislikes, and the choices of the pupils. The activities will be such as make a genuine appeal to the children or young people, and, as far as possible, they will be self-chosen. Mere external coercion usually leads to very questionable outcomes because it means conflicting mind-sets. One set is given by the necessity of doing what is demanded; another by the real desire of the pupil. And, because of the conflict, the learning is not very effective and unwholesome attitudes are developed. Where there is a singleness of purpose the results, both of direct and of indirect learning, are likely to be much better than in cases of coercion, and they will make a larger contribution to the growth of the learner.

The emphasis upon pupil-activity should not, of course, he interpreted to mean that there is no place for external coercion in the learning process. Situations arise where a measure of compulsion has to be used. But if the proper relationship exists between teacher and learner—whether in the home or in the school—they will be much less frequent than is commonly supposed. And in such situations co-

ercion should always be used with care and understanding, since the amount of genuine learning which it may be expected to secure is largely determined by the ability of the learner on the one hand, and by the strength or the weakness of his resentment against constraint on the other.

The value of the right kind of indirect learning in religious education can scarcely be overestimated. The wise teacher of religion knows that the development of appreciations, interests, and loyalties, is a most important part of his teaching work. And many such attitudes are built up by means of the marginal responses of the pupils in the church school. The contribution that is made by indirect learning to personality and character is thus far-reaching and of vast significance. Despite the good intentions of the teacher it is quite possible for his manner of conducting the class to defeat his purpose. It may even mould the disposition of the pupil in the direction of irreligion and of hostility toward the Bible and the church. Under wise guidance, however, indirect learning will result in more wholesome attitudes. It will lead the pupil to find lasting satisfaction in the enterprises of the church; it will, at its best, give him a keen and abiding interest in the Christian life and in all that relates to the cause of Christ in the world.

How may the learning process be viewed as a whole?—

This chapter and the preceding one have described how changes are brought about in original nature. For convenience in study the process was divided into five different phases each of which was considered

separately. Attention was first directed to learning of the simple habit forming type, or (1) Animal learning as it is sometimes called because it is the kind of thing that takes place even among animals. It was seen, however, that the young child soon becomes capable of another kind of learning in which ideas are used; and the simplest form of ideational learning was described in chapter five. This phase of the learning process, since it involves little more than the connecting of ideas, is often referred to as (2) Associational learning. The present chapter began with an account of the way abstract ideas are acquired, and then took up the discussion of reasoning or reflective thought. These two higher forms of the process of bringing about changes are called by Thorndike: (3) Analytic learning, and (4) Selective learning.[10] Finally the changes that result from the marginal responses of the pupil were discussed under the heading of (5) Indirect learning.

This fivefold division of learning is necessary for purposes of study but the reader should not interpret it to mean that there are five different processes involved. It would be much more correct to think of each division as but a different aspect of the same process. Learning is done by the pupil and not merely by his muscles, or by his nerves, or by any faculties of memory or reasoning. The pupil functions as a unit. The learning process is one. It is quite possible for the five kinds of learning to go on at the same time. In the formation of a habit, such as is involved for example in the playing of a bar of music on the violin, a child will not only

[10] *Educational Psychology*, Vol. II, p. 17.

make certain muscular responses, but will associate ideas, use abstraction and reasoning, and at least begin to build up certain attitudes, perhaps of appreciation and interest. Moreover, the highest type of abstract thinking may be conditioned by physical factors and often involves muscular reactions.

The changes that are brought about in the pupil are, therefore, not independent of each other. They cannot be made after the manner in which a carpenter alters a building, changing first one room and then another. They are wrought out, rather, as vital processes in the life of a single active, growing person. Throughout all of these changes, and largely by means of them, the pupil comes to have a certain kind of personality. He becomes some sort of person. He lives some kind of life. The remaining chapters of this book will discuss more specifically how the growth of the pupil may be guided so as to make probable the attainment of Christian personality; so as to lead toward the manner of life which meets all situations "in the spirit and way of Christ." The reader should be clear, at this point, that the nature of the pupil's learning is essentially the same whether the changes are brought about in the home, the school, or the church. The pupil learns by thinking, feeling, doing, experiencing —in a word, by living. The process of education is always some kind of living; the outcome is always some manner of person.

QUESTIONS—

1. How does the pupil acquire abstract ideas? Explain the process by showing how the word salvation may come to have meaning for him.

2. In what respects does adult behavior in the face of a puzzling situation differ from that of the very young child?
3. How do "new ideas" arise in the mind?
4. What do you do when you are confronted with a problem and no ideas that suggest a possible solution come to you? Give instances.
5. In what sense is correct reasoning always dependent upon information? Give several illustrations of reasoning that was faulty because the facts were not known.
6. How does the reasoning of children differ from that of adults?
7. Why is reflective thinking a peculiar need of Protestantism? Do the teaching methods used in your church encourage reasoning? How?
8. How may compelling a child to go to church defeat the very purpose the parent has in mind in insisting upon church attendance?
9. Do you agree with the view that wholesome educational guidance involves giving "much more consideration than has been thought wise in the past to the desires, the likes and dislikes, and the choices of the pupils"? How would you answer the objections to this position?
10. Why is it more correct to think of the types of learning as five aspects of a single process rather than as five different processes?

REPORTS AND INVESTIGATIONS—

1. Ask a number of children, nine to twelve years of age, the meaning of such words as, kindness, selfishness, pity, sin, salvation, justice, righteousness, faith. Note carefully the answers. How far do the children seem to have a clear understanding of the abstract word?
2. Give some illustrations of children's reasoning. Where the reasoning is faulty explain what has taken place.
3. Describe one or more cases that have come under your observation where the members of a church school group (in the classroom or out of it) have made a serious effort to think through to a Christian solution a problem that confronted them. Evaluate the experience.
4. Examine some of the lesson material in use in your church school especially in the Young People's Division. Do the topics, questions, and suggestions lend themselves to a treatment that will stimulate the pupil's thinking? Give a number of specific references in support of your answer.
5. Make a detailed list of the conditions that are favorable to the right kind of indirect learning. Observe a church

school class in session and test it by your list. What attitudes would you say were being developed in the pupils by the work of the class?

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CHAPTER VII

PERSONALITY

How Does Personality Emerge?

The chief interest of the teacher centers in persons. In the course of his teaching he may have to give a great deal of attention to materials and processes, but his interest in these things depends upon their contribution to the personality of his pupils. In the preceding chapters there has been little mention of personality as such. Yet much that has been said has borne directly upon its development. The discussion of original nature and of the different kinds of learning has called attention to many of the factors that tend to make the pupil what he is. Thus far, however, the emphasis has been upon particular processes and these, for convenience in study, have been considered separately.

There is a need that the teacher study the development of personality from a somewhat broader point of view. In addition to a knowledge of the matters treated in chapters five and six, he should understand how the individual is moulded by his social environment and, at the same time, how the self develops, and the choices which the pupil makes as a morally responsible being determine so largely what he becomes. It is to considerations of this kind that the remainder of the book is devoted. In the present chapter the questions to be faced are: (1) What is the meaning of personality? (2) Upon what factors is personality dependent? and (3) How is personality conditioned by the developing idea of the self?

WHAT IS THE MEANING OF PERSONALITY?—

Personality is a word of varied meaning. It is thought of in so many different senses that, if a good substitute could be found, a different term should perhaps be used to describe the developing life of the pupil. But there is no substitute for this really meaningful word. It is too fitting and suggestive to

be discarded, and it cannot wisely be avoided in thinking of the objective of religious education; for "no lesser term can be found to express the richness and fullness of the abilities and possibilities to be found in persons."[1] The sense in which the word is to be used must, however, be made clear.

In loose speech and in popular writing personality is often referred to as if it were a kind of psychic force by means of which the salesman may overcome the resistance of his customer, or the leader bring the multitude into harmony with his will. It is frequently said, also, that the success of the good teacher is due to his "possession" of personality, while the lack of this necessary qualification is given as the reason for the failure of the teacher who is inefficient. On the other hand, an attractive appearance, a clear eye, and a glib tongue, may be sufficient endowment for a man to be described as a "forceful personality." And the term is even applied, at times, to one who is made conspicuous among his fellows merely because of his eccentricities.

Such uses of the word are erroneous or are at least inadequate, although they call attention to certain qualities—appearance, individuality, influence—which can scarcely be ignored in thinking of its meaning. But every individual who has developed normally, has some kind of personality whether it is strong or weak, repulsive or fascinating; and the mere possession of a few striking traits does not justify an extravagant use of the term. *Personality is what the individual is as a whole.* It is "one's whole self, in its weakness as well as in its strength, in its moods as

[1]C. E. Rugh, *Religious Education,* Vol. XXI. p. 607.

well as in its principles, in its dispositions as well as in its will, in its relations to the whole of its surroundings."[2] In a broad sense, therefore, education has to do with *the whole pupil* " in all his activities, in all his relations, in all his aspirations."[3] His personality is the total way in which he thinks, feels and acts. It includes his disposition and temperament, his presence and demeanor, and especially his character. It is all that he is—the product of forces both within and without himself.

But effective personality, whether good or bad, is something of an achievement. The term can scarcely be applied to the pupil until at least a measure of "wholeness" has been attained. And while it was said in the last chapter that the individual functions as a unit, there is a sense in which this is not true at first. Unity has to be achieved. How the pupil comes to act as a whole, as a more or less unified self, is, therefore, a basic question for the teacher. For the child, at first, is little more than a bundle of impulses or an aggregate of many uncoordinated situation response bonds. He is only potentially a person. In time, however, his habits, ideas, feelings, sentiments, and aspirations, become linked up together into a whole. His behavior is consistent. The teacher knows about the way he will act in at least the more common situations. Thus the pupil attains unity. He becomes this or that sort of a person. He has a personality that is considered attractive or repulsive, or one that is, perhaps, thought of rather indifferently. The present chapter seeks to analyze some of the factors that contribute to "the individual

[2]Welton, *What Do We Mean by Education?* p. 85.
[3]Ibid. p. 89.

in the making," and to outline the process by which personality emerges. It should be noted, however, that the central interest of the church school teacher is not simply in the growth of personality but in the development of *a certain kind of high and worthy personality.* The church school wants the pupil to become a moral and religious person. And it desires for him that his morality and religion may develop in harmony with the Christian ideal. Its objective, in a word, is Christian personality. Nevertheless, the guidance of Christian growth requires an understanding of the development of personality at its lower, as well as at its higher levels. Thus attention must first be directed to the earlier stages of the process by which selfhood is attained.

UPON WHAT FACTORS IS PERSONALITY DEPENDENT?— Of one thing the student of human nature soon becomes aware: no simple analysis of personality is possible. Among the pupils of a single class there may be found the slow and the quick, the cheerful and the gloomy, the talkative and the quiet, the persistent and the easily discouraged, the attractive and the unlovely, the consistent and the unstable, the generous and the selfish. And any serious effort to understand just why this or that pupil has come to be the kind of person he is, will immediately raise far-reaching questions about physical and mental endowment, previous training, environmental influences, and about the deeper philosophical problem of the self. It is quite impossible for the psychologist of today to provide a complete analysis and description of the factors that enter into personality. Only a beginning has been made in this field of investiga-

tion. Some of the elements are more clearly understood than others, however, and all that is known of them is of concern to anyone who is interested in human nature. It is possible here merely to suggest in a general way the main factors which give to the pupil his own particular personality. They are bodily constitution; instincts and capacities; environment and training; and the self, or self-organizing principle of the mind.

1. *Bodily constitution.*—Psychological research has revealed the fact that many of the traits to which the term temperament is commonly applied have their basis in certain conditions of the bodily organs —especially the glands—and in the constitution of the nervous system. Some kinds of quickness and of slowness are no doubt due to differences in nervous structure, and the temperament of the bright or of the gloomy child may be traced, at least in part, to bodily factors. Physical health and a proper working of the organs of the body favor an objective attitude of mind and a cheerful disposition.

The ductless glands.—In recent years very great interest has centered upon the study of the ductless or endocrine glands, some of the more important of which are the thyroid, the pituitary, the pineal and the adrenals. It has become clear that many temperamental differences among children and adults may be traced to these organs of internal secretion. In fact, books of a high order have been written to show that the glands are the most potent factors in personality. The author of one such book states as his main thesis: "That the whole life of man is con-

trolled primarily by his internal secretions."[4] And another writer declares: "We know now that the size and shape of a person's body, the quality of his mind, his personal characteristics—his 'personality' —all are dependent upon a group of minute structures in the body known as endocrine glands."[5]

This extreme view of the dominance of man by his internal secretions will not be acceptable to the teacher, but, in rejecting it, he will do well to keep in mind some of the more important facts concerning the glands. For while there is still much to be learned about their functions, the importance of their contribution to the growth of the individual and to his general outlook on life cannot be questioned. To take but a single illustration: deficiency in the secretions of the thyroid gland is known to have a very serious effect upon the development of the child. In such cases the brain becomes sluggish, the features are heavy, growth is stunted, the skin is dry and hairless, and the sex organs are poorly developed. On the other hand excessive thyroid activity has the opposite effect and may lead to a condition of animation "verging on maniacal excitement." Very remarkable results have been brought about by feeding thyroid extract to persons deficient in this secretion. In some cases it is possible by such treatment to restore, to a considerable degree, physical and mental vigor.

There can be little doubt that many of the other glands, also, profoundly affect the well-being of man and that together they have much to do in determining his temperament. The significance of this fact

[4]Berman, *The Glands Regulating Personality*, p. 151.

[5]Willams, *How We Become Personalities*, Introduction. Copyright 1926. The Bobbs & Merrill Co. Used by special permission of the publishers.

is seen when it is realized that temperament gives almost a constant bias to the mental development and activity of the individual. "The child natively endowed with a cheerful temperament will be receptive to bright influences, his thoughts will tend to dwell on the future in pleased anticipation, optimistic ideas will easily find a foothold in his mind, while gloomy, pessimistic ideas will gain no permanent influence over him in spite of being intellectually grasped. And with the child of gloomy temperament all this will be reversed. In this way temperament determines our outlook on life, our cast of thought and lines of action."[6]

2. *Instincts and capacities.*—The contribution of the instincts and capacities to personality has already been discussed at length in chapters two, three and four. Some particular aspects of it must now be given further consideration. The instincts, no doubt, vary in strength with different individuals and thus many of the traits that distinguish one person from another, may be due to this kind of dissimilarity in native endowment. It would seem, for example, that the more aggressive type of personality might at least be partially explained by the strength of the instinct of pugnacity or of self-assertion. Most of the "individual differences" discussed in chapter four were seen to be due to variations in original nature having their sources in family and racial inheritance and these differences were not merely in instinctive tendencies but in those higher capacities and special aptitudes which contribute so much that is distinctive to the individual.

[6]McDougall, *An Introduction to Social Psychology*, p. 123. J. W. Luce, Publisher. Used by permission.

The thwarting of impulses.—But there is a very different way in which the instincts may become a determining factor in personality. Instead of their being given wholesome expression these tendencies may be *repressed.* And the thwarting of native impulses not infrequently leads to aberrations of thought and conduct. The way in which repression occurs, and its effect upon human conduct, are matters of very great importance to the serious student of human nature. The limitations of space, however, and the complexity of the subject, make quite impossible any adequate discussion of them here. Only a few of the more significant facts can be mentioned.

There are many reasons why all of man's native impulses cannot be given expression. (1) In the first place, they themselves are sometimes conflicting. The tendency to self-assertion may run counter to that of submission; the impulse to flight may conflict with curiosity; the sex instinct may clash with the desire for social approval. (2) In the second place these impulses may be out of harmony with acquired habits of thought or action and with ideals. The fighting instinct may impel toward conduct that is contrary to one's ideal of good behavior. And this kind of conflict may occur also between the systems of ideas, emotions, and active tendencies that are built up in the course of the individual's development. These sentiments or complexes may themselves conflict. A situation may arise which will cause a clash between a man's patriotism and his religious ideals, or between his "golf complex" and his ideal of persistence at his task. (3) A third reason for the

thwarting of many human tendencies is that the environment at any particular time may prevent their expression. A pupil of mediocre ability may find it quite impossible to satisfy in a normal way his impulse to self-assertion if he is placed in a group of "superior" students. The tendency to seek the company of others may be thwarted by a forced separation from friends, or by inability to make friends of those with whom one is compelled to associate.

The thwarting of impulses may be serious or unimportant according to the strength of the impulse and the ability of the person concerned to make satisfactory adjustments. In this ability, as in all other respects, there are large individual differences. And although it is only in extreme cases that thwarting leads to abnormal behavior, an understanding of what happens in extreme cases throws much light upon certain aspects of the thought and conduct of normal persons. When basic impulses are continuously denied expression, some kind of substitution is made, either consciously or unconsciously, by the individual, and satisfaction is found in the new response.

Substitute satisfactions for thwarted impulses.—1. One of the easiest ways out of the difficulty and one to which almost every person has resorted at one time or another, is to fall back upon the imagination. If the boy cannot be the leader of the gang in fact, he can imagine himself to be "the Pirate King" and really enjoy the day dream. The adolescent girl who is unattractive and unpopular may find satisfaction in imaginary adventures as a princess with many suitors. On the other hand, a lad who feels that he has been rather badly treated by parents or teacher

may brood over his hard lot and imagine himself seized by bandits and carried away to some mountain fastness, while newspaper headlines proclaim to the world the fact that he is missing, and those who have mistreated him search in vain for him.

Daydreaming of this kind does little harm provided the individual does not form the habit of dealing with difficult situations by withdrawing into the unreal world of the imagination and refusing to face the facts. Where this response has become habitual there can be no strong personality. In extreme cases the condition may become pathological and lead to a form of insanity.

2. But there are other ways of dealing with thwarted desires. If an impulse cannot be gratified, one may find reasons why it should not be gratified, and the fictitious reasons may give him a measure of satisfaction. Or if a certain impulse is indulged, despite the promptings of another more worthy one, the tension may be relieved by the process that is known as rationalization, by finding reasons to justify the act to oneself so that it has the appearance of being rational instead of impulsive. Whatever the facts may be, the grapes which cannot be reached are said to be sour. The pupil who cannot surpass another in the attainment of some desired end may decide that the object is not worth striving for, and may even take toward his "opponent" an attitude of dislike which he will justify on entirely different grounds. The teacher who leaves his lesson-preparation to go to a "movie" finds that he is badly in need of a little recreation. The team that does not win in the contest discovers—perhaps after the game is over—

that there was unfairness on the part of the officials. The youth who gives way to some unworthy impulse attributes his conduct to the influence of his companions. This kind of rationalization which seeks to evade responsibility by projecting the cause of failure beyond oneself is what the psychologist calls projection.

3. Another kind of bent which may be given to the personality by reason of the thwarting of impulses is that known as compensatory behavior. Compensation refers to the tendency to make up for deficiency in one direction by an effort to excel in a different one. Such "substitute responses" may be thoroughly wholesome. The student who could never gain recognition on the athletic field may well throw himself into the work of the discussion club and make a place on the debate team. But compensation may go to extremes and, where the whole situation is not frankly faced by the individual, it may result in peculiar mannerisms or even abnormal behavior. A man of impure mind may denounce impurity in others with puritanical vigor. A speaker whose thought is meagre may, perhaps quite unconsciously, try to make up for the deficiency by loudness of voice. A youth of sensitive nature may assume a rough and boisterous external manner. A Christian of weak faith, who is fearful of losing what faith he has, may affirm his beliefs with an exaggerated certitude.

The superiority of some forms of compensation over others is well pointed out by Gates: "If the maternal instinct is thwarted, better than idle daydreaming, or novel reading, or a pessimistic view of life, or 'sour-grapes,' or a cheery indifference of the Pollyanna

type, better than some silly or harmful compensatory activity, would be the substitution of some social, religious, or educational work.''[7] In a similar way other impulses which cannot be given normal expression may find an outlet through wholesome substitute activities.

4. Conflicting impulses may lead the individual to still another kind of attempted adjustment that works against the growth of effective personality. A man who is a church member and a politician may, under certain circumstances, find the activities expected of him in these two capacities to be quite out of harmony with each other. As a result of his Christian training he is impelled toward conduct that is in harmony with the Christian ideal. Because of his desire to gain political power he has many impulses to act in ways not in accord with the Christian standard. He may solve the problem by banishing his political activities from his mind when he is thinking ''religiously,'' and by forgetting his religious principles when he is engaged in the enterprise of politics. Of course he will not succeed in making an absolute breach between these two areas of his life. There may, at times, be qualms of conscience because the separation is not complete. Nevertheless if one who knew this man only as a politician were to read an account of his religious activities, it might be difficult for the reader to understand that the item referred to the person known to him.

The method of segregation is a dangerous and altogether unsatisfactory way of dealing with conflicting impulses. In its milder forms, however, it is quite

[7] *Psychology for Students of Education*, p. 199.

common. And wherever it occurs it indicates a personality that has not attained unity. In pathological cases it may result in complete dissociation. A system of thoughts, feelings, and acts, may be so split off from that which is looked upon as the individual's normal self as to bring about the condition known as double-personality. A single body, in a sense, houses two "persons" each of whom thinks, feels, and acts independently of the other. This phenomenon is, of course, only rarely found, but it indicates the unwholesome trend of the process of dissociation.

The thwarting of imperative desires will lead the individual to make some kind of accommodation. The common feature of almost all these types of adjustment is the effort to secure some kind of indirect satisfaction of the thwarted impulses. Such efforts may be relatively harmless; they may give a peculiar bias to the personality of the normal individual; or they may lead to abnormal behavior and the disintegration of the self. The outcome will depend in part upon the nervous constitution of the person concerned, and in part upon the way in which he deals with his impulses. Repression tends toward unwholesome adjustments. Impulses that are repressed, that are inhibited, refused recognition, and banished from the mind, may lead to nervous disturbances having varying degrees of seriousness. *A frank recognition of the impulses, a facing of all the facts, and a conscious redirection of activity toward some worthy end, will be much more likely to result in genuine self-control and effective personality.*

3. *Environment and training.*—That environment and training contribute much to personality is per-

haps a commonplace. This book would not have been written but for the conviction that education can bring about changes in original nature and can so direct the development of the individual as to make possible the attainment of Christian personality. And it is clear enough that what the individual is, he is in part because of his home, his friends, his books, his games, his school, his church, his community, his nation, his "day and generation." The church school teacher who would understand his pupils must seek to know as much as possible of their home surroundings, of their through-the-week activities, of their school and community contacts, and of other aspects of their environment which tend to mould character and personality.

It is important to note, however, that environment is a matter of special importance in the early years of life. At this time control of conduct is almost wholly external. The forces of the child's world are at work moulding him in this direction or in that. In the course of his development he gains more of inward control and in time he becomes a morally responsible being. But in early infancy the child is the product of his original nature plus the stimulus and direction, conscious and unconscious, of those who make up his world. Horace Bushnell perceived this truth with vividness and expressed it in his inimitable way when he said that the child during these years "is still within the matrix of the parental life."[8] The infant is not fully born. What he is, is determined by forces outside himself.

The importance of the early years.—It is for this

[8] *Christian Nurture*, 1916 edition, p. 19.

reason that the beginning years are of crucial importance in the development of personality. They contribute much to what shall be. In them the foundations are laid. Long ago no less a voice than Plato's declared: "The beginning is the most important part of a thing, especially a young and tender thing."[9] And many other observers of human nature have followed the most famous of the Ancient Philosophers. Bushnell used to say that: "more as a general fact is done, or lost by neglect of doing, on a child's immortality, in the first three years of life, than in all his years of discipline afterwards."[10] And a noted psychologist of today points out the significance of early infancy by declaring: "There is no time in life more important for psychological development than that between the ages of three and four."[11] The reasons for the importance of the pre-school age in the development of personality are stated by Hadfield to be: (1) the impressionability of the child; (2) the inadequacy of his adaptation to the world in which he lives (3) his tendency to form, during these years, a general attitude toward life; and (4)—perhaps the most important consideration of all—the fact that his *attitude toward himself* is largely determined by the treatment he receives at this time. The way in which this attitude toward the self affects personality must presently be considered.

4. *The self, or self-organizing principle of the mind.*—There is another factor upon which personality is dependent if the faith of men in their moral natures is sound. It is perhaps best referred to as

[9] *The Republic,* Book II; 377.
[10] *Christian Nurture,* p. 211.
[11] J. A. Hadfield, *Psychology and Morals,* p. 53.

the self, of the self-organizing principle of the mind. The existence of this factor has been implied in many parts of the preceding discussion and it has been assumed throughout. Despite the skeptical attitude of many present-day thinkers, the rank and file of mankind, as well as many of the wisest of men, continue to believe that each individual has a real self, a core of being having continuity, which cannot be explained merely in terms of hereditary impulses and environmental stimuli. The self is by no means unaffected by these influences. It is not simple, but complex; not static, but growing; not organized, but an organizing principle. Yet there is that which is permanent and unitary about it, and its most essential quality is the power of rational self-determination which makes genuine moral conduct possible.

Any adequate treatment of selfhood would involve an excursion into the field of philosophy that would hardly be in keeping with the purpose of this book. The reality of the self is here assumed. It is a necessary postulate of any valid conception of moral personality. But the discussion of reality of any kind is the business of philosophy, rather than that of psychology. And the main emphasis throughout this study is upon the matters with which the psychologist, from his more empirical point of view, is concerned. A brief quotation from a philosopher, however, may serve to set these things in their proper relations. Says Leighton: "The materials of individuality are the congenital impulses of the organism. The patterns for the work to be done are the social types of conduct, thought, sentiment, character and trained capacity, which have been worked

out by other socially creative selves in the history of human culture. The ultimate agent in the process of self-development or creation is the attentively selective, valuing, purposing, organizing mind of the individual.''[12]

Some of the psychological aspects of developing selfhood are of vital concern to all those who would help the child toward the attainment of a wholesome and effective personality. Three phases of the process are of special importance: (1) The manner in which the idea of the self is built up—How the conception of the self is affected by educational influences, and how it in turn affects the total personality; (2) The way in which the individual attains the power of self-direction—How conduct comes to be controlled by self-chosen ideals and a genuine moral life is made possible; (3) The way in which the integration of personality is brought about—How the self attains a more perfect unity and brings all of the activity of the individual into harmony.

To the first of these three problems attention is now directed; the others will be considered in later chapters.

How is personality conditioned by the developing idea of the self?—

If the reader has any difficulty in connecting ''the idea of the self'' with the matters which he feels fall legitimately within the field of this discussion, let him recall how often the word *self* occurs in judgments about conduct, personality and character. A teacher is disappointed in the performance of a pupil

[12]*The Field of Philosophy*, p. 303.

and says: "He did not seem to be himself today." A woman is distracted with grief and her friends remark: "She is beside herself." One poet urges, "To thine own self be true," and another calls upon men to rise upon "the stepping-stones of their dead selves to higher things." The moralist has much to say about striving to realize the better self. And there are no terms that are more common or more significant in descriptions of character than those which indicate an attitude toward the self—self-conceit, self-centeredness, self-confidence, self-sacrifice, self-control, self-respect, and the like. The use of these expressions in the speech of every day suggests an important truth: One of the most significant factors in the personality of any man is his attitude toward himself, what he thinks about himself, how he feels toward himself, and what he desires for himself.

The idea of the self begins to emerge in babyhood and its development continues through adolescence. In fact the conception one has of one's self never ceases to be modified by experience, although it is more or less stabilized by the time maturity is reached. Some phases of the process by which it develops are matters of real concern to one who would guide the growth of the child's personality. They may be discussed conveniently under the headings: discovery, adjustment, socialization, expansion, and idealization.

1. *The discovery of the self.*—At the beginning of life the baby probably does not distinguish between himself and the other objects in his world. He soon discovers, however, that when he grasps the side of his cot he has one sort of sensation and that when

he grasps his toes he experiences something different —really a sensation from the toes which are touched and from the hand which touches them. By means of many such experiences the baby's bodily self comes to be separated from the general environment, but it is some time before he becomes conscious of what might be called his social self. As he begins to use and to understand language, however, he is helped in the process of discovery. The word "baby" is found to have a special relation to his own experiences and in time "I" and "me" are understood as referring to his own desires. A young child, apparently a bit puzzled about the whole matter, used to say to his mother at bedtime: "Mama, cover my me." It is thus during the first three or four years of childhood that the conception of the social self begins to be built up. At first, according to McDougall, it is but a vague idea of a "being capable of feeling and effort."[13] Soon wish or will are the very core of it. It becomes quickened by the child's cry, "I want—," and by the necessary refusals of the adult members of society always to gratify his wishes. It is made more definite also by his imitation of others, with the new experience it brings and the limitations it makes clear. And the first impression of himself that the child receives may profoundly affect his personality. He may be spoiled either by too much or by too little attention from his elders. The more natural the situation is in which he comes to self-consciousness the more wholesome the results are likely to be. Hartshorne states the matter truthfully and with clarity. "Display before strangers," he says, "doing

[13] *Social Psychology*, p. 189.

tricks to make friends laugh, being the center of interest constantly for any cause at all, carries in its train a host of problems in the achievement of a normal personality that ought never to arise. Far better is it for the child to come into possession of himself through the normal processes of social living, in which adjustments to the group life are gradually made, and in which he is able to discover himself not as the cynosure of admiring eyes but as a member of a cooperating household working together for some recognized common interests."[14]

2. *The adjustment of the self.*—In the give and take of life children have to make many adjustments to the other selves with whom they have contacts. They thus come to know themselves in some sort of relation to others. One child, however, finds that he has a proper place among persons whose actions are orderly, consistent, and sympathetic. Another is constantly puzzled by an inconsistent, chaotic and unfriendly environment. And the growing idea of the self will very readily reflect the character of the child's surroundings. What others think of him will often determine what he thinks of himself, a fact that reveals the danger in constant negative suggestion. One cannot but have a good deal of sympathy for the child who, after being constantly taunted by her parents for her misconduct, burst out: "Oh, I know I am a naughty little girl; and I ought to be ashamed of myself; and I don't like God."

In the early adjustments of the self there is a good deal of experimentation. The child, often with considerable shrewdness, will see how far he can go in

[14] *Childhood and Character,* pp. 14-15.

his disobedience without incurring punishment. If told to close the screen door, he may hold it open an inch or two to see what will happen. If asked to stop making a noise, he may continue his noise-making in a minor key carefully watching his elders to see what effect his conduct has upon them. He is experimenting to see where the line is to be drawn between the self and others. He is adventuring "on the borderland of ethics." His conduct is not yet moral but through the treatment he receives the foundations of his morality may be laid. And in that treatment there are few things more essential for his well-being than consistency and reasonableness. Moral chaos and a divided self are often the outcomes of an inconsistent and irrational environment.

3. *The socializing of the self.*—One of the most interesting phases of the individual's development is that which may be spoken of as the socializing of the self. The process has two aspects, both of which are exceedingly important in moral training: On the one hand, there is a growing sensitiveness to the opinions of others regarding the self; and on the other hand, a growing desire to share in the fellowship of the group. Thus the child tends to be moulded into the likeness of the society in which he lives as his conduct is directed in ways that are acceptable to it.

a) A degree of sensitiveness to the opinions of others regarding the self is, of course, very desirable. It is the basis of man's responsiveness to moral judgment as expressed in public opinion and is also an important factor in his becoming susceptible to the teachings of religion. He who is unaffected by the verdict of society upon his conduct is likely to be in-

different to the voice of God. It will be readily seen, however, that the overdevelopment of this tendency may produce a personality that is weak and unstable. The way in which a wholesome regard for the opinions of others is built up can be but briefly sketched here. McDougall, in his *Social Psychology,* shows that such an attitude is brought about by the normal development of the "self-regarding sentiment." If the tendencies to assertion and self-display, with their accompanying emotions, are allowed free rein, they are likely to result in the "pure pride" of the person who is incapable of being humbled, and who is indifferent to the moral censure of his fellows. If, however, the submissiveness of the child is called forth by a reasonable authority, and its emotions are blended with those of the self-assertive tendencies, there may be developed a wholesome self-respect and, at the same time, a capacity to profit "by example and by precept, by advice and exhortation, by moral approval or disapproval."[15]

b) The socializing of the self also results from the child's desire to share in the fellowship of the group. Even a baby will show signs of pleasure at being in the presence of other members of the family. But from about the fourth or fifth year there is an increasing desire to share in what others are doing and to find satisfaction in conduct that is pleasing to the group. In a salutary home life, or in a properly conducted church school group, this tendency may be a valuable aid in developing desirable social traits. That child is fortunate indeed whose early experiences

[15] *Social Psychology,* p. 202.

of fellowship come to him in the wholesome atmosphere of a genuinely Christian family.

The child's desire to do that which is pleasing to others—especially to those whom he loves—often results in admirable qualities of character. It is not to be despised as a motive of conduct in childhood although, of itself, it can scarcely lead to rugged moral personality. Many of the kindly acts of children grow out of the satisfaction which they feel in giving pleasure to their elders and these little services may lead on, sometimes almost imperceptibly, to conduct that is more truly unselfish. There is much that is of worth in the action of the little girl who helps her mother wash the dishes because she enjoys the mother's commendation, or in that of the boy who willingly cleans up the yard on the day his father is to return home, or who learns his memory work at Sunday school because he likes his teacher. These children may not be entirely forgetful of self, but their motives are as high as those of many of their elders ever become, and they are learning lessons of serviceableness which are invaluable. Nor is it always easy to say just where the line is to be drawn between this kind of conduct and that which is genuinely altruistic. A six year old girl seemed to sense the grief of a visiting friend who had recently suffered bereavement. "Mother," she said, "I want to do something for Marion." When the mother replied that she did not know what the child could do, the little girl filled a glass with water and took it to her bereaved friend. The motive of the child was perhaps not free from egoistic elements, but experiences like these make their contribution to the develop-

ment of Christian personality. They are closely akin to the service of those to whom it shall be said: "I was thirsty and ye gave me to drink."

Self-assertion and submission.—By a training that provides for a proper balance between self-assertion and submission and for the proper encouragement of the individual's desire to bring pleasure to others and to share in the fellowship of the group, the child may come to possess a wholesome self-respect that is duly considerate of the rights and needs of his fellows. In this way he will be saved from such abnormalities as the self-conceit of the egotist, or the self-depreciation and false humility of the man of weak and vacillating personality.

Social behavior is common in childhood. It is not, as some of the older psychologists used to maintain, a peculiarly adolescent phenomenon. There is, however, a very marked development of the social self during the years of adolescence and both the susceptibility to public opinion and the desire for fellowship in the group take on new significance. The youth becomes keenly sensitive to the judgments of those of his own age upon himself and the group spirit is likely to be expressed in the loosely formed gang, or in the class, team, fraternity or club. There is a new sense of power. It is a supreme moment in the development of the self when the girl realizes for the first time that she is as beautiful as her mother, or the boy that he is as tall as his father. There is a new consciousness of sex. For good or ill the idea of the self is greatly affected by the consciousness that accompanies the maturing of the sexual powers, and the formation of wrong attitudes and unworthy

habits at this time may warp the personality in the direction of reticence, self-consciousness, and unwholesome preoccupation with ideas and emotions that center in sex relationships. And there are new problems of adjustment.

The youth has again to "find himself," to become adjusted to a world which has grown larger and become more complex, and to learn how to take his place among his fellows in the more serious enterprises of life. Thus during adolescence the pupil's attitude toward himself becomes greatly modified.

Two other phases of the developing idea of the self must be given brief consideration. They may perhaps best be described in terms of expansion and idealization.

4. *The expansion of the self.*—The impulses and emotions that center in the self may be extended to others, and especially to social groups or to institutions. The parent may so identify himself with his child that he will react toward the child's treatment by others almost as if it were an experience of his own. The over-sensitiveness of some parents about the placing of their children in anything but the highest group in the school grade is not infrequently due to such an extension of "the self-regarding sentiment." In a similar manner the "booster" identifies himself with his town, the partizan with his political party, and the sectarian with his denominational group. Many men of very mediocre attainments find satisfaction and a sense of power and importance through identifying themselves with some organization that is numerically strong.

But this expansion of the self often leads to more

worthy outcomes. It is involved in a reasonable family pride, in devotion to one's college, in a wholesome church loyalty, and in a sane patriotism. In its more refined form it may result in the sacrificing of narrowly selfish interests for a genuine concern about the welfare of the group with which the self is identified. It will often be found to be an underlying motive of the pupil's interest in class or club, in department or school. And loyalties of this sort are not to be despised. The pupil should find satisfaction in speaking of "my class," "my school," or "my church." This kind of extension of "the self-regarding sentiment" to the group is perhaps a necessary step in the development of a wholesome idea of the self, as well as of worthy group loyalties.

5. *The idealization of the self.*—Even more important than the pupil's idea of his actual self is his idea of the self he would like to be. This ideal self is built up during the years of childhood and youth and it is the task of the teacher to contribute to it as much that is wholesomely Christian as his contacts with the pupil make possible. Few factors are of greater significance in determining the personality of the pupil than the character of the self he desires to be, the ideal self which he seeks to realize. One is reminded in this connection of the well-known story of the New York bank errand boy who returned to the officers of the bank the roll of bills he had found while sweeping. The distressing circumstances and poverty of his family added to his temptation to keep the money, but, after a struggle, the right course of action was decided upon. When asked by the banker why he had made such a decision, the boy replied,

"Sir, as long as I live I have to live with myself and I don't want to live with a thief." The story, whether true or imaginary, is a kind of parable of what takes place, sometimes quite consciously, at other times with the idea of the self only in the background of consciousness, as many of the moral decisions of the pupil are made.

The highest level of conduct has been reached when the moral decisions of the individual are in harmony with his own ideals. The manner in which the idealization of the self takes place, and progress is made from the lower to the higher levels of conduct, is a matter of sufficient importance to receive separate consideration. It will be taken up in the next chapter.

In the course of the pupil's development he builds up different ideas of the self in relation to the numerous and varied situations of life. The resulting conception may therefore contain many conflicting elements. As these are brought into harmony with the ideal-self, and the behavior of the individual gains greater consistency, personality, in its more specific sense, begins to emerge.

QUESTIONS—

1. Is there any necessary conflict between "Christian personality" and "social progress" as educational aims? Why? Why not?
2. What differences in temperament have you observed in the members of your church school class, or in any group of acquaintances? How far do you think these differences are to be explained by their physical basis?
3. Which of the substitute responses discussed in this chapter seem to you to be the least objectionable? What is the best way for the individual to deal with his conflicting impulses?

4. How would you account for the divided personality of the politician described in the text? In what way might a more adequate religious education have helped this man?
5. Do you agree with Bushnell's statement concerning the importance of the first three years of life in the development of personality? Why? Why not?
6. What is the self? Is the statement justifiable that the reality of the self is "a necessary postulate of any valid conception of moral personality"?
7. Why does wholesome personality require the proper balance between self-assertion and submission?
8. What kinds of modifications in the attitude toward the self may take place in the period of adolescence? Give some specific illustrations.
9. Have you known persons who resented, almost as a personal affront, any criticism of their city, or perhaps their denomination? What is the psychological explanation of such a response? Discuss its values and its dangers.
10. What do you think of the philosophy of the poet suggested by this verse?

> To thine own self be true,
> And it must follow, as the night the day,
> Thou canst not then be false to any man.
> (*Hamlet*, Act 1, Scene 3, line 78.)

Under what conditions is the statement true? When would it be untrue?

REPORTS AND INVESTIGATIONS—

1. Ask several people what personality means. Note the answers and be prepared to criticise them. If possible report on such a book as *The Glands Regulating Personality*, by Berman.
2. Give some instances from your own experience or observation of the thwarting of impulses and of the substitute responses that were made. Show how conflict and thwarting may lead to (*a*) responses in imagination, (*b*) rationalization, (*c*) compensation, (*d*) segregation or dissociation.
3. Prepare a list of questions that might be used in securing information from parents regarding the problems of adjustment of children or of adolescents. (For suggestions see Chave: *The Junior*, pages 164-168.) If possible, use this list to gather material for class discussion. What attitudes toward the self appear in the cases reported?

4. Recall instances that you have observed of children in the third or fourth year of life coming to a consciousness of self. Did they come to a knowledge of themselves in a wholesome manner as members of a "co-operating household"? Or were they constantly thrust into the center of attention and perhaps even encouraged to "show off" for the benefit of visiting friends?
5. Make a list of the things the teacher should know concerning the (*a*) home life, (*b*) the school or business life, and (*c*) the recreational life, of his pupils. Why must the church school be concerned about these matters?

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CHAPTER VIII

MORAL GROWTH

How is Personality Conditioned by Moral Growth?

For the church school teacher, the most important aspects of personality are those that have to do with the moral and religious life. The thoughtful teacher knows, of course, that morality and religion cannot be separated from the rest of experience but he knows also that they give to the whole of life a distinctive quality which he desires his pupils to possess. He is interested, therefore, in the question as to how personality is conditioned by moral growth and by religious experience. These are the topics treated in the next two chapters.

It will be seen that the discussion which follows is really a continuation of that begun in chapter seven. Personality, in the more restricted sense of the term, is not attained until there is a measure of moral control. Character and personality while they are not identical are, as will be shown presently, very closely related. Before these matters are considered, however, it is necessary to inquire as to: (1) What constitutes moral conduct? The other questions discussed in this chapter are: (2) How is progress made from the lower to the higher levels of conduct? (3) How is character related to personality?

WHAT CONSTITUTES MORAL CONDUCT?—

The man in the street has an easy answer to the question: What is moral conduct? To be moral is, for him, to act in ways that are approved by the group in which he lives. Certain acts are recognized by society as good. Other forms of conduct are bad. And the distinction between the two is so thoroughly imbedded in the traditions and customs of the group that few further questions need be asked.

But the more reflective person understands that

this practical attitude toward morality overlooks many significant facts which constitute grave problems. For society has not always approved the same things, and there are very marked variations in standards among different groups today. There have been societies in which lying was approved provided the liar was not detected in his untruthfulness. And it is only in recent times that duelling and slave-holding have been declared immoral even by civilized society. Furthermore there can be little doubt that many of the practices that receive the approval of society today will be banned as immoral by that better society of tomorrow "for which the clear in mind and the pure in heart are continually striving."[1]

Yet the objective standards of what is right or wrong must in the end be traced largely to society. Moral conduct is conduct that is in harmony with the good of the group. Men may differ in their conception of what is good, and they may be mistaken in their selection of means for the attainment of it, but that the welfare of society is the ultimate test of the good act perhaps few would deny. Christianity, as was suggested in the first chapter, does not change this conception of the end of moral endeavor, but raises the whole tone of it, and conceives of it in terms of the will of God. It does not mean by the good of society merely physical welfare, but the highest good of which man as a spiritual being is capable, or may become capable. Whatever else is embraced within this conception it would seem that it must include a *world-wide* society dominated by the "Christian spirit of Love." One real test of a

[1]Chapman and Counts: *Principles of Education*, p. 486.

moral act, from the Christian point of view, is therefore: Does it help create more love in the world?[2]

Moral conduct and self-direction.—But so far as the individual is concerned the moral quality of an act is not determined by its objective results alone. A child may do what is right simply because he cannot, under the circumstances, do anything else. Assuming that it is right for him to share his toys with his play-mate, he may act in this way only because he is compelled to do so by the insistence of the parent. Likewise he may do many things which, objectively considered, are wrong, because of impulses which as yet he is quite unable to control. Such conduct is, strictly speaking, neither moral nor immoral. It is unmoral. And some of the behavior even of adults must also be placed in this category. Men may engage in activities that work against the highest good of society because they lack the intelligence to discern the moral implications of their acts, or the knowledge necessary for the proper evaluation of them, or because they are so deficient in physical and psychical health that self-control is not possible. On the other hand right conduct may result merely from mechanical habit, or from physical or social compulsion. In all such cases the behavior of the individual must be considered unmoral. It is determined by forces external to his will. It lacks the essential quality of genuine moral conduct namely self-direction. A good practical definition of morality is that

[2]It is significant that this question is also one of the tests which Shaver applies to educational enterprises to determine whether or not the thing done is a project in *Christian* education.—Shaver; *The Project Principle in Religious Education*, p. 53.

it is the intelligent choosing of ideals and of ways of action that are in harmony with the good of society.

The basic elements in conduct that is wholesomely and thoroughly moral are therefore: (1) A knowledge of what is right; (2) A genuine desire to do it; and (3) the ability to put knowledge and desire into practice. This does not mean, it must be emphatically said, that these three phases of moral conduct are, or can be, cultivated separately, or that the order given is the order in which they should be emphasized in the education of the pupil. The training and discipline of the individual in early childhood may be an important factor in his ability to do what he later learns to be right. Nevertheless a fully developed moral life involves the three elements named. And it is both prepared for and attained by the establishing of habits, the gaining of knowledge, and the acquiring of ideals.

Moral conduct is thus largely dependent upon original nature and upon the educational influences which bring about changes in it. Many of the native tendencies impel toward conduct that is in harmony with the good of society but they are not sufficient in themselves. They have to be modified by learning. And the pupil learns to live the moral life, as he learns anything else, by thinking, feeling, doing, experiencing—by living. Although some particular aspects of moral development must presently be considered the process involved in guiding it is, in the main, the same as that described in chapters five and six. Moral habits and moral ideas are not essentially different from other habits and ideas. They are de-

rived from the interaction of the individual with his environment especially in its personal and social aspects.

But since the essential quality of moral conduct is self-direction, the moral life develops not only from without but also from within. And it is both a growth and an attainment. It is dependent upon a certain physical and mental maturity and upon the development of self-consciousness and self-control. The degree to which freedom may be attained by children and young people at the different age levels is a matter about which there is little dependable knowledge. No one could give more than a mere opinion in answer to the question: How much self-control can the average ten-year-old boy be expected to show in a situation involving personal insult? It is clear, however, that freedom is gradually attained and that certain educational procedures hinder and others help the attainment of it.

Any kind of worthy social conduct that is chosen by the individual is, in a sense, moral. But even a good act may be chosen from unworthy motives. A man may choose to give alms or to pray in order to be seen of men; or he may choose to refrain from wrong doing only because he fears the punishment that will follow either in this life or in the life to come. *Conduct has not become moral in the highest sense, however, until it is chosen by the individual not because of these external considerations but because of ideals that are really his own.* The question as to how conduct rises to this level and ideals become part of the self, is, therefore, all important.

How is progress made from the lower to the higher levels of conduct?—

The stages by which the individual reaches the plane where his conduct is regulated in accord with ideals are set forth very convincingly by McDougall.[3] He distinguishes roughly four levels of conduct. (1) In the first of these, behavior is instinctive and is modified only by pains and pleasures incidentally experienced. (2) In the second, behavior is modified by rewards and punishments systematically administered by society. (3) On the third level conduct is controlled in the main by anticipation of the praise or blame of society. (4) And on the highest plane conduct is regulated by an ideal of what is right, regardless of the praise or blame of an immediate society.

Abundant illustrations of the first two types of behavior have been given in earlier chapters. They portrayed conduct that was externally controlled. The determining factors in the behavior of the child who learns not to touch the hot stove by being burned are, in a sense, outside of himself. This is true also of the infant who refrains from opening the ice-box, despite its attractive handle—and contents, because his hand has been slapped whenever the act was attempted.

There is a beginning of inward control, however, when conduct is directed not by actually experienced punishment or reward, praise or blame, but by the anticipation of the possible judgment of parent or society upon it. The growth of rugged moral personality requires that this motive be transcended.

[3] *Social Psychology*, p. 186.

Yet the conduct of many adults who live very respectable lives may seldom rise above it. The abject fear which keeps some men and women from running counter to the dictates of fashion reveals how strong the motive may become. Conduct is still on this plane when a youth is kept in the path of rectitude by thinking of what people would say if he departed from it, when a business man refrains from making a dishonest transaction merely because there is a law against it, or when the efficiency of a preacher or of a teacher is dependent upon the praise of those to whom he ministers.

The highest level of conduct.—But strong character requires a firmer foundation. If conduct is not to be turned this way or that by the winds of circumstance it must be grounded in convictions and ideals. Not until this stage has been reached is there inward control of behavior in the truest sense of the term. The approval that is now desired is not that of an immediate society but that of the individual's best self. This ideal self, however, is by no means wholly independent of society. It simply refuses to be dictated to by the group into which the man is thrown by the exigencies of time or place. It chooses rather to heed the judgment of the great and good of all time. "At this stage the drama is performed not before the limited spectators which crowd the house, but before an imaginary gallery peopled by the prophets, priests, and seers in whose ideal presence the individual has chosen to live. Not by arbitrary etiquette, by convention, and herd morality of 'his set,' but rather by those great precepts, admonitions and ideals—the distillate of the wisdom and heroism

of the ages—is his conduct shaped."[4] The early Christians were urged to live worthily before such an ideal gallery by the writer of The Epistle to the Hebrews. Having reviewed the triumphs of the heroes of the faith the author appealed to the Christians to run a good race, since they were "compassed about by so great a cloud of witnesses." (Heb. 12: 1-2.) Courage and faithfulness in the face of persecution could not be maintained by pandering to the wishes of an immediate society, but by thinking of the revered saints and martyrs and by "looking unto Jesus the author and perfector of our faith."

It will be apparent that it makes a vast difference to the character of an individual just who are the real or the ideal spectators before whom he chooses to live his life. The young painter who is truly in love with his art cares not for the fulsome praise of men, but desires the approval of the master artist. The scientist who is devoted to research is indifferent to newspaper publicity, but is deeply concerned about the pronouncement of competent judges upon his work. The Christian who is striving earnestly to live the higher life stands ready to face the abuse and contumely of his fellows if he may have the approval of Him who is the acknowledged master in the realm of life and spirit.

In the course of the pupil's development ideals may become detached from the concrete personalities in connection with whom they have arisen. It is, however, their original personal association and their constant expression in behavior, that gives them their warmth and driving power. The ideal of love may be held as a theoretical principle by the most

[4]Chapman and Counts—*Principles of Education,* p. 129.

apathetic philosopher, but let it be inspired by the glowing personality of Jesus Christ, and be expressed in many loving acts, and it may lead to deeds of such heroic self-sacrifice that men cannot but recognize something divine in them. It was to such an ideal that Edith Cavell was true when, facing death at the hands of an enemy reputed to be ruthlessly cruel she said: "Patriotism is not enough; one must have no hatred, no bitterness."

Ideals cannot be forced upon the pupil. In a peculiar sense his ideals are his own, the results of his choices. Yet it is the task of the religious educator to help mould them and to heighten their quality. The growth of ideals and the way in which they become effective in life is a matter of sufficient importance to demand a more detailed treatment. A knowledge of what is good and ability to do it are not enough to secure good conduct. There must be the desire to do the right. And what the pupil desires depends upon the quality of his ideals.

Ideals and the moral sentiments.—The process by which ideals are built up begins with the development of the moral sentiments. As the term is used here, sentiments are systems of reactions, highly emotional in character, which center in some object or idea, so that meeting the object, or even recalling the idea, tends to arouse them. The responses involve impulses, feelings, desires, and aversions, that are, in the main, not innate but are derived from experience. The moral sentiments are simply such responses organized about some bit of moral conduct, some idea of a right or a wrong act, or some abstract moral idea such as justice or truth. The indignation

aroused by an act of cruelty; respect for the aged; and love of fair-play, are typical moral sentiments.

Very early in life the individual begins to build up these systems of responses in harmony with those of the group in which he lives. The processes of sympathy, suggestion, and imitation cause his likes and dislikes to be moulded by society. He thus comes to approve the things that are most consistently approved by those about him, and to disapprove those things that are universally condemned. As he becomes able to distinguish the moral quality of acts, his emotional responses are linked to these moral qualities and thus, with the growth of the power of abstraction (see chapter six), he builds up the abstract moral sentiments. He comes to love justice, honesty, and mercy, or to hate laziness, cruelty or tyranny.

But the persons who make up the world of the pupil do not all have the same ideals. The growing child finds himself within an ever expanding society and, as his horizons widen, he is brought into contact with a great variety of moral codes. Which of these shall become incorporated into his moral sentiments will be determined, in a large measure, by the respective degrees in which they are embodied in persons whom he admires. For, "in the main, it is by sympathetic contagion and by suggestion from admired personalities that the child's moral sentiments are shaped."[5]

The influence of admired personalities.—The wise teacher—whether in home or school—will seek to bring before the pupil, in a manner that will make them appeal to him, those men and women in whose

[5]McDougall, *Outline of Psychology*, p. 436.

strength of character and nobility of life the essential Christian qualities are most clearly seen. Actual living persons with whom the pupil has immediate contact will perhaps wield the strongest influence over him. But "in modern societies this influence is exerted, not only through personal contact, but on a very large scale by literature; for, in so far as we learn to grasp in some degree the personality of an author and to admire him, the expressions of his abstract sentiments exert this personal influence upon us, more especially, of course, upon the young mind whose sentiments are not fully formed and crystallized."[6] If the teacher would help the pupil in the attainment of Christian ideals one of the things he must do is to kindle appreciation of Christian characters so that they "catch the imagination and move the feelings." This is an exceedingly difficult but altogether necessary part of the educational task. It is difficult not because such lives are lacking in attractiveness, but because there is so much in the civilization of today—in the moving-picture, the newspaper, the novel, and the accepted standards of community and national life—the pull of which is all in another direction. Yet only as the heroes of youth are men and women who, according to Christian standards, are worthy of emulation, can there be developed the kind of moral personality at which religious education aims. Almost all persons are ruled much more by their admirations than by purely intellectual processes and, while the educator must always seek to bring about a more rational control of conduct, he will not greatly affect character if he

[6]McDougall, *Social Psychology*, p. 229.

fails to realize the strength of the emotional dispositions and sentiments. Unless the pupil is made to feel something of the glory of an Isaiah or a Paul, a Francis or a Luther, a Livingstone or a Grenfell, his knowledge of these world characters cannot be expected to have much influence upon his life. And it is supremely important that he be led to appreciate the matchless personality of the Man of Galilee, that he be deeply stirred by the moral grandeur of the Christ.

The sentiments of the pupil are thus built up by his life in the group. They are moulded by the prejudices, attitudes, ideals, hates and loves of the persons who make up his world. This world of persons includes those who become real to him among the characters about whom he is told, and of whom he reads. And it exerts its most powerful influence through the men and women, boys and girls to whom he responds with admiration. A large number of these sentiments are built up during childhood and youth and they become in some cases determiners of attitudes and conduct. Whether wholesome or unwholesome they may persist into adulthood. Not infrequently even men and women of high intellectual attainments will be found to meet certain ideas or situations with a response of fear, aversion, or indignation, that is altogether unjustified by the facts in the case.

But many of the sentiments are of a more worthy type and they add much to the enrichment and satisfaction of social life. Moreover some of them become bound to certain kinds of acts and, through experience in a variety of situations, to the moral qualities

involved in them. Thereafter if an act, real or imagined, is seen clearly to be a case of this or that type of conduct, it tends to arouse the emotional responses that have been bound to the class of action under which the case falls. And the nature of the response will largely depend upon whether the sentiments have been developed through contact with men and women of the rank and file, or with those who are the moral heroes of the race.

The necessity of action.—For the moral sentiments to become ideals, however, another factor is necessary, namely, action. From the psychological point of view ideals are ideas to which habits and emotional responses have been connected so that they involve an impulse to act in a characteristic way. There are those who place all of the emphasis in moral training on habits. There are others who emphasize ideals almost as if they were independent of life and experience and might be imparted merely by talking about them. Both of these positions are one-sided. Ideals are quite essential to a wholesome, well-balanced, moral life, but for them to be effective they must have led frequently to activity. They will then include impulses to action as well as to feeling. For the pupil to become equipped with effective moral ideals he needs to have many experiences in which, for example, the desire to be honest is bound to honest conduct, or the love of industry is linked with habits of persistent endeavor. This does not mean that ideals are nothing more than habits. In a crisis they may lead to conduct the moral quality of which goes far beyond that of anything done by the individual in the past. And it is often in times of crisis that the true moral character of a person is revealed. For

at such times the merely customary ways of acting are quite inadequate. A real moral test is faced by the athlete who, in a crucial contest, has a chance to win by breaking the rules, although his unfairness would probably not be noticed by anyone. What he does in such a situation will depend upon what he is. It will be accounted for by the quality of his moral sentiments and by the habits of fair-play which he has developed in a variety of different situations in the past. In other words his action will be in accord with the ideals which he has made a part of himself and which have become effective in his life.

It is therefore not enough that the teacher win the pupil's admiration for characters whose moral sentiments are worthy of being made his own, not enough that there be developed a love of this or that virtue; there must be many opportunities to express these ideals in conduct. And that is hardly the chronology of the matter. Ideals are perhaps seldom taught and then expressed. They are more often taught by being expressed. The deed may never fully represent the ideal. And the sentiments are, as a rule, much wider in their application than any act that is immediately possible. But unless there is action, ideals can scarcely become effective. There are men who *know* the right and desire to do it, but who fail because the habits they have formed lead to a different way of life. Almost every mature person has, at some time, prayed the prayer of the poet Drinkwater:

We know the paths wherein our feet should press,
Across our hearts are written Thy decrees;
Yet now, O Lord, be merciful to bless
With more than these.

Grant us the will to fashion as we feel,
Grant us the strength to labor as we know,
Grant us the purpose, ribb'd and edged with steel,
To strike the blow.

Knowledge we ask not—knowledge thou hast lent,
But Lord, the will—there lies our bitter need,
Give us to build above the deep intent
The deed, the deed.

When the pupil has reached the highest level of conduct, his acts are peculiarly his own. He does what he desires to do; for he desires above all else to be true to his ideals. And his ideals are especially precious to him. They have become a part of himself so that he is most truly himself when he is living according to them. Thus in situations involving moral issues he is motivated not by crude instinct, nor by anticipation of the praise or blame of an immediate society, but by what he believes to be right. He may make mistakes. His knowledge may be limited and his reasoning may be faulty, but men will recognize in him a certain strength of character that is altogether worthy. Morally he is irreproachable.

One of the most striking portrayals of this type of character in recent literature is Drinkwater's Abraham Lincoln. Whatever other impressions may be left with the reader he cannot but feel something of the moral force of the Emancipator. Here was a man who, in the crucial hour of his soul's testing, held to his ideals with a grim resolution that the bitter abuse of enemies, and the sharp censure of friends, could not break down. And this, when many of his strongest impulses would have led to a different

course of action, if he had not kept the larger good constantly before him. Men of this kind do "belong to the ages." But perhaps an even more significant fact is that something of this same quality of life is found among men and women, from the humblest to the greatest, wherever they attain to genuine moral character.

How is character related to personality?—

The meaning of character is given in clear terms by McDougall in his *Outline of Psychology*. "Character," he says, "is the system of directed conative (active) tendencies. It may be relatively simple or complex; it may be harmoniously organized or lacking in harmony; it may be firmly or loosely knit; it may be directed in the main toward lower or toward higher goals. Character of the highest type is that which is complex, strongly and harmoniously organized, and directed toward the realization of higher goals or ideals. Such character may be attained by the individual whose intellect is relatively simple and ordinary. But the better organized and richer the intellect, the more efficiently will character work toward the realization of its goal" (p. 417).

The two essential elements in this conception of character are: (1) the direction of active tendencies, and (2) the systematization of these tendencies. When the actions of a person are self-directed rather than merely impulsive, they are said to be volitional. The first essential of character is, therefore, volition. The second is organization of all the tendencies into a unified and consistent whole. For character to be both strong and good, activity must be not only voli-

tional and unified, but it must be directed toward worthy ends.

An understanding of what is involved in strong moral character requires therefore the consideration of two basic questions; What is the nature of volition? How do the sentiments and active tendencies become unified?

1. *The nature of volition.*—The clearest case of volition is that of a deliberate choice between two or more alternative lines of action, and an analysis of a situation of this kind will help to make plain the factors involved.

A college youth is sitting for an important examination upon the outcome of which much depends. He is unable to answer one of the questions but has easy access to some notes which would supply the desired information. He is confronted with the problem of choosing between a dishonest course which will bring him success and an honest course which will almost certainly mean failure. There are many impulses toward the former line of action. Since success in the examination will bring him some distinction, the tendencies to self-assertion and the desire for the approval of others impel him toward it. Moreover, he does not think the question is quite fair and he is very sure that no one except himself will know anything about his act should be choose to glance at the notes in his pocket. Yet despite the allurements of evil the youth decides upon the honest course, writes what he knows about the questions, and hands in a paper which, whether good or bad, is his own work.

In this illustration the decision of the youth was, in a thorough-going sense, an act of will. That is, it was not merely the triumph of one impulse over

another, but was the act of a person. The responses made in volition are not due to desires and impulses that are unacceptable to the self. In fact, the distinctive mark of voluntary action is that the whole self is thrown upon the side of what might otherwise be the weaker motive and thereby the self becomes the determining factor. The college youth, in the situation just described, did the honest thing because he was a certain kind of person. His moral equipment made such action possible. And along with other sentiments and habits, those connected with his idea of himself played a large part. In the rather inelegant but expressive phrase of another, "He did what he did because he was what he was."[7]

Any act that is the result of choice between alternatives is in one sense an act of will even if it has no more moral significance than the selection of a blue rather than a red lead-pencil from the five-cent counter. But the special interest of this chapter is in the kind of volition which, because there is a measure of conflict, involves a more definite moral choice. In some cases it seems, to the onlooker at least, that the individual has chosen the difficult right rather than the easy wrong. He has perhaps risked his life in an effort to save an enemy when, so far as external considerations go, it would have been perfectly easy for him to have "passed by on the other side." And one who reflects upon such conduct may well ask: What kind of moral equipment is possessed by the man who is capable of so heroic a deed?

Summary of the factors in volition.—Psychology

[7]Chapman and Counts, *Principles of Education*, p. 137.

will probably never be able to give more than a partial explanation of this kind of moral conduct. Some of the important factors involved in it may, however, be briefly summarized. They are: (1) Ability to hold at the focus of attention the idea of the right course of action to the exclusion of other ideas—a power that is dependent, at least in part, upon the other factors to be mentioned; (2) Ideals of unselfishness, helpfulness, forgiveness, and the like, which have been built up in the manner described earlier in this chapter; (3) An idea of the self into which these ideals have been incorporated—the self the individual desires to be, but never quite becomes; (4) An attitude toward the self which involves a measure of assertiveness and what McDougall calls "the sentiment of self-regard," so that there is an effort to realize the ideal and a feeling of dissatisfaction at failure to do so; (5) The habit of a ready active response to the promptings of the better self. These five factors are the essential elements in volition where the situation is such that moral conflict is involved.

2. *The organization of character.*—But isolated acts, even though they be of high moral quality, do not constitute strong character. The sentiments and tendencies must be organized into some kind of consistent whole and the process by which this result is brought about is one of first importance in education. How, then, can the conflicting impulses and inharmonious sentiments become organized into character?

A measure of unity and the appearance of strong character is often attained by the individual whose

attachment for some person, or some institution, constantly dominates his conduct. Not a few men have been enabled to "pull themselves together" and to bring into harmony the conflicting elements of their personalities by the love of a good woman. Others have achieved a certain strength by the pursuit of a professional career, or by devotion to a cause. The young and talented violinist who has glimpsed the possibility of a concert career gains a wholesome unity by bending all efforts toward the attainment of the goal. This kind of dominant sentiment or ruling passion may make a valuable contribution to moral development, but unless it is incorporated in some larger, more inclusive sentiment, it can scarcely result in genuine strength of character. For if the object of affection is removed, or if a situation in which it is not concerned has to be faced, the individual may show unbecoming weakness. An instance comes to mind of a man well-known and highly respected in the community but whose life was organized about his affection for his wife. When death took her from him the man "went to pieces" morally and dropped out of respectable society. The case is, no doubt, an extreme one, but it makes clear the essential weakness of the character that rests on sentiments of this kind only.

The essentials of strong character.—1. Strong character, on the other hand, results from the organization of the conative tendencies about an ideal of conduct with which the individual identifies himself. The nature of this ideal depends upon the sentiments and habits that have been acquired in the course of his moral growth through his responses to those whom he has loved and followed. If the constituent

elements of this ideal self have been derived from the higher moral tradition rather than from an immediate society, the individual may develop a strength and independence of character that enables him to hold unerringly to his course despite the driving force of contrary winds.

2. The development of this kind of character requires, also, a wholesome attitude toward the self. There must be a strong self-regarding sentiment, a goodly measure of self-respect if there is to be a genuine effort to realize the ideal. Such an attitude is a very different thing from the self-conceit of the egotist, and it is not inconsistent with a life of sacrifice. But it is clear that the person who says: "This is the right and I will hold to it"—even if *the right* is the service of the lowly, or the love of enemies—is prompted by a kind of refined self-assertion which underlies his desire to realize the ideal.

3. Something else, too, is essential to strong character—the habit of making decisions in harmony with the ideal. By letting the ideal self sit in judgment upon conduct, and by establishing the habit of acting in accord with its promptings, the synthesis of sentiments and tendencies is brought about. "Every decision made," says Woodworth, "every conflict resolved, is a step in the further organization of the individual."[8] And if the decisions are made in harmony with a high ideal, the resultant character becomes not only strong, but good.

To this process of bringing all the tendencies into harmony, religion makes a large and unique contribution. The love of God and devotion to Christ

[8]Woodworth, *Psychology*, p. 529.

become for many Christians a "master sentiment" which gives to their conduct an admirable unity and consistency. And such a sentiment is not dependent upon circumstance because its object is both real and ideal. The discussion of this important matter belongs, however, in the last two chapters and it will be taken up more fully there.

Strong character is not unduly affected by change of situation or by loss of some particular object of affection. It possesses that quality of inwardness of which Jesus said so much in the Sermon on the Mount. No external conditions can destroy the ideal so long as the self holds to it. It is always there, "where neither moth nor rust doth consume, and where thieves do not break through nor steal." (Matt. 6:20.) It is always loved. It always impels toward worthy conduct.

Character and personality.—The question must now be faced as to the relation of character to personality. Here, as in so many of the divisions of psychology, no clear line of demarkation can be drawn. In a true sense both of the terms refer to what an individual really is; and neither of them is to be confused with mere reputation. Yet it is desirable that a rough distinction be made between them. Personality is what the individual is as a whole. (See chapter six.) It includes all of his activities in every relation of life. And the discussion of it must, therefore, include consideration of such factors as bodily constitution, temperament, native intelligence, and the like, over which the individual has little or no control. Character on the other hand, refers especially to those aspects of life that are more distinctly moral,

that are self-directed and for the social good. The distinction is, of course, not absolute. It is probably true that in everything the individual thinks, and feels, and does, he in some degree helps or hinders the coming of the better day for all men. And the most thoroughly moral act may, at the same time, involve instinctive tendencies, memory, reasoning, imagination, and still others of the elements that go to make up the total life of the individual. But for practical purposes character and personality may be differentiated in the way that has been suggested. They are related as part to whole.

But that is not all that needs here to be said. Character plays a more significant role in the development of personality than that of one among a number of parts. It is the most important part. The relation is well stated by Welton. "Character," he says, "may be called the core of personality, because it contains that nucleus of purpose which determines the general trend of life, and around which all smaller purposes and ideals are more or less effectively and intelligently grouped. If character does not grow in strength and dignity the personality can but show all kinds of inconsistent qualities, and the life be marked by vascillation and ineffectiveness. Character sets up the central ideals of life."[9]

Religious education is interested in the total personality of the pupil because religion at its best has a bearing upon the whole of life. But religious education is especially concerned about character, or the achievement of moral personality. And that, says Emerson, is the greatest task God has given to man.

[9] *What Do We Mean By Education?* p. 86.

QUESTIONS—

1. Is slavery immoral? Why does the Christian attitude toward this question today differ so greatly from that of Christians in past generations?
2. What criticism would you make of the view that morality is "the intelligent choosing of ideals and ways of action that are in harmony with the good of society"?
3. What are the four levels of conduct according to McDougall? Distinguish clearly between them and give examples.
4. Can you recall instances in your own experience as a child or as a youth when the approval of an immediate group was rejected for the sake of a higher approval? Did you think of that higher approval in terms of parents, teachers, friends, Jesus, or God? Or did you think of it as the approval of your best self?
5. What are the moral sentiments? How are they built up? Why are they important factors in the development of moral personality?
6. What is the function of habit in moral training? How does your church school provide for the cultivation of habits of right conduct?
7. Why is mere instruction in moral precepts so often ineffective in securing right conduct?
8. Are you able to analyze some moral decision of your own into the five factors in volition given in the text?
9. Is there an irreconcilable conflict between the following statements? Strong character requires a wholesome attitude toward the self. Strong character results from losing oneself in the service of humanity. Why? Why not?
10. What principles of moral training can you draw from the matters considered in this chapter?

REPORTS AND INVESTIGATIONS—

1. Make a study of the characters that are admired most by children and young people. Perhaps you could have the members of some class write down the ten characters, living or dead, real or imaginary, which they admire most. Analyze the results. How far are the characters drawn from the movies? General literature? Present day life? History? The Bible?
2. Secure from a number of the teachers in your church school statements of the ways in which they seek to develop the moral character of their pupils. How far do they confront their pupils with concrete moral problems? How far do they provide opportunities for actual practice in doing the right thing?

3. Report on the programs of the Boy Scouts, Camp Fire Girls, or other similar groups, from the standpoint of their value for moral training. What are their points of strength and of weakness?
4. Give instances of conduct that seemed to be clearly self-chosen, and of conduct that seemed to be merely impulsive or imitative. How far do you consider "what others will think" in deciding moral questions? At what age do you think it possible for conduct to be moral in the highest sense?
5. Write out some principles of moral training that you think might be helpful to teachers in the church school. The following key words may be suggestive: *association, admirations, motivation, volition, habituation, reflection, unification.*

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CHAPTER IX

RELIGIOUS EXPERIENCE

How is Personality Conditioned by Religious Experience?

The main reason for the existence of the church school, and one reason for the existence of the Christian home, is that religion may be taught. Yet this part of the total educational task can never be carried on by itself. The teacher of religion must teach a great many other things besides. His subject matter includes ethics, history, geography, Biblical literature, hygiene, philosophy, and no doubt numerous other things. On the other hand, any or all of these subjects may be taught in such a way as to have little or no positive religious significance. They do not in themselves, no matter how effectively presented, constitute the teaching of religion. What the teaching of religion must mean, if the words are chosen with care, is that the materials and methods of education are used in such a way that the religious experience of the pupil is guided and enriched. To suggest something of what is involved in this guidance of the religious life, and to show how it contributes to the total personality, is the work of the present chapter. The specific questions to be considered are: (1) What is the nature of religious experience? (2) Where does religious experience begin? (3) What are the factors in religious growth? (4) How does religion affect conduct and personality?

WHAT IS THE NATURE OF RELIGIOUS EXPERIENCES?—

Definitions of religion are numerous, conflicting, and for the most part, of little value. Yet some conception of what religion is every teacher must have. And there is no view that meets with a wider acceptance today than that religion is a way of life. This phrase, however, is not meant to be a definition. It indicates rather a way of thinking about religion.

It suggests an approach to the subject that will, in the quickest and most direct manner, bring the essentials into relief. The view, as it is usually stated, includes the idea of a certain high quality of life—"life at its broadest and best"—and quite frequently it is given added force by linking with it the words of Jesus: "I come that they may have life, and may have it abundantly" (John 10:10).

Religion as life is a wholesome and an exceedingly valuable conception. It tends to keep thought about religion from centering wholly upon some mere segment of experience or upon any particular psychological process. It would not permit the identification of religion with intellectual belief, with emotional experience, or with any single institution such as the church or the priesthood. Moreover those who urge this view would remind the reader that in this book the present chapter is not the only one that deals with religion. From the beginning the discussion has been of tendencies and processes that make up the life of the pupil. And it is the pupil who is religious, not just some part of him. Native tendencies habits, ideas, reasoning, emotional responses, attitudes, ideals—all are involved in the experience of a person who, at his best, lives a religious life. Thus Tracy says, "Religion is neither apart from life, nor a part of life, but life at its highest and best."[1]

One of the most salutary features of this view is that it brings religion and morality into such close relation. Religion, at its best, has always been highly moral, but sometimes the two aspects of life have

[1] *The Psychology of Adolescence*, p. 185.

fallen apart. Even zealous churchmen have, at one and the same time, been piously devoted to religious practices while they were cruelly oppressing their fellows. At least certain kinds of moral defects have been looked upon as something apart from the religious life. It is a wholesome and thoroughly Christian emphasis that brands all wrong attitudes toward members of the human family not merely as defective morality, but as defective religion. "If a man say, I love God, and hate his brother he is a liar: for he that loveth not his brother whom he hath seen, cannot love God whom he hath not seen" (1 John 4:20).

Misconceptions to be avoided.—But certain possible misconceptions must be guarded against if religion is to be conceived as a way of life. The statement may easily lead to confusion of thought and to unsound practice.

1. There is the danger that religion shall be thought of in such broad terms as to lose any specific and definite meaning. If religion is everything it is nothing. There is a sense, of course, in which religion is rightly considered the total response of the whole life. But this point-of-view may easily be overemphasized until one seems to be saying that all aspects of life are equally religious—that blacking my shoes is as much a religious act as overcoming a temptation or offering a prayer. There is good reason for considering the matters discussed in the preceding chapters as dealing throughout with religion. There is also good reason for setting forth in the present chapter *those aspects of experience which, if properly guided, give to all the rest of life its religious quality.*

2. Religion as a way of life is open to another pos-

sible misconception. There are those who would interpret it to mean the identification of religion with morality; and this view is gaining a certain currency today because it is supported by some of the best writers upon the Psychology of Religion. It is clear, however, that to identify religion and morality is not merely to depart from the commonly accepted usage of the words, but is to make of Christianity simply a glorified ethical system. To be religious—in any thoroughly Christian sense—is to be good; but to be good is not thereby to be religious. The emphasis in present day thought that brings religion and morality together is wholly commendable. It will, nevertheless, render small service to men if it causes them to lose sight of all distinctions between the moral and the religious life.

Religion and morality.—Because religion at its best includes morality, the growth of ideals and their systematization (as discussed in chapter VIII) are fundamental aspects of the religious life. But religion is not merely the striving after ideals. It is even more than devotion to some single ideal, though that ideal be pursued with a love strong enough to result in harmony of life and strength of character. The distinctive mark of religion is the conviction that the One who gathers to himself all of man's ideals is a real Being, and that by dependence upon him the higher way of life is made possible. The man whose morality stops short of religion may follow the path of duty blindly, and in spite of fate; but the religious person finds in the universe "a power not ourselves that makes for righteousness."[2] He has a life-

[2]Matthew Arnold, *Literature and Dogma*, viii, 1.

directing conviction that in his moral struggles he is not alone, and that his ideals are not merely human constructions, but are, in some sense, grounded in Reality. Religion is not merely striving for an ideal. It is doing so with the help of God.

If then religion is to be conceived as a way of life, it must be made clear that what is meant is life in God. The unique element in religion is its cosmic significance—its assurance that "in doing our duty and in abiding by our standards *we somehow have the very heart and soul of things with us and are aligning ourselves* with the eternal."[3] Religion requires God. And it requires a God who is within the life of man, yet more than it; who is accessible to human thought, but greater than it.

Professor Weigle draws an analogy between the physical forces which sustain life and those spiritual forces upon which the religious person feels himself to be dependent. Physical life, he says, is made possible by the meeting within our bodies of unnumbered physical forces that are not our own. The forces that hold our bodies together fill the Universe. We do not sustain them; they sustain us. Moreover, on the human level, we receive life as a gift from certain spiritual forces—the love which ante-dated our being, for example, or the moral ideals of the home into which we are born. Religion maintains that the Universe itself has such spiritual forces. Man did not create them; they sustain him. And they will further strengthen and enrich his life if they enter fully into his consciousness and he adjusts him-

[3]Baillie: *The Roots of Religion in the Human Soul,* p. 110.

self properly to them. It is this adjustment that constitutes religion.[4]

If the religious life is thoroughly Christian there can be no lessening of emphasis on moral and social values; no neglect of the service of man for the sake of the service of God. God is not indifferent to the things men prize—their highest desires and purposes, their intellectual, aesthetic, social and ethical ideals—He "loves and values them too."[5] There are rational grounds for being moral; moral grounds for being rational; and both rational and moral grounds for being religious. The Founder of Christianity excluded forever from the Christian ideal any kind of religious life that neglects its moral and social obligations when he said: "Inasmuch as ye did it not unto one of these least, ye did it not unto me" (Matt. 25: 45).

Religious experience at its best.—Religious experience, at its best, is thus seen to involve two basic factors. It is the experience of the person whose life is lived in devotion to the highest ideal known to him, and in dependence upon and fellowship with God for the attainment of the ideal.[6] The ideal, so far as the Christian is concerned, includes the application of the spirit of Christ in all the situations of life, both individual and social; and God, as found by the Christian, is the one who was revealed in Jesus and who is made accessible through following him. The ideal is a way of life which God desires that man shall realize; the dependence is

[4]From unpublished lectures of Professor Weigle. Used by permission.

[5]Baillie: *The Roots of Religion in the Human Soul*, p. 131.

[6]See D. C. Macintosh, *The Reasonableness of Christianity*, p. 40-43, and *Theology as an Empirical Science*, p. 237 f.

upon a God who is a real being and whose character and will represent the supreme ideal.

Like all the rest of life, religious experience is a development. As the child grows toward maturity he becomes able to approximate more and more of the ideal. Furthermore, the consistency and extent of the devotion to the ideal, and the degree and quality of his fellowship with God are matters of growth. This view does not deny the reality of God's dealings with men. It simply recognizes the orderliness of His ways.

For the most truly religious person, then, the whole of life is a religious experience. The common task becomes, for him, a work of God, and moral effort gives a new sense of the worth of ideals and of their ground in Reality. In his failure, in his repentance and trustful resolution, he finds "a Power which can help, deliver, illuminate, and gladden."[7] In the service of his fellows he comes to know a Fellow-Worker who labors at his side. And in prayer and the worship of God he gains strength for his moral needs and a vision that satisfies the soul.

The whole life of the pupil may thus come to have a religious quality. But it will gain this quality only by reason of his conscious dependence upon God in fellowship and worship. It is therefore with this particular phase of religious experience—with this specific religious adjustment—that the present chapter is especially concerned. "Prayer," says Sabatier, "is religion in act; that is, prayer is real religion."[8]

[7] L. P. Jacks, *Religious Perplexities*, p. 60.

[8] *An Outline of the Philosophy of Religion*, quoted by Wm. James, *The Varieties of Religious Experience*, p. 464.

WHERE DOES RELIGIOUS EXPERIENCE BEGIN?—

The life of conscious dependence upon God, like any other worthy manner of life, is an achievement. It has its natural roots, and its supernatural ground, but for its full development there must be the commitment of the self to the cultivation of it, and to the direction of its growth. Although man may be "incurably religious," his experience does not reach the Christian level until moral personality has been attained and he chooses to live the religious life.

But the roots of religion run deep into human nature and social experience. And if there is to be any effective guidance of religious growth, the sources of the religion of childhood must be understood and, as far as possible, controlled. The teacher will, therefore, be interested in knowing in what sense religion may be considered instinctive and how far it is to be traced to social and environmental influences. The question involves the problem of the relative importance of heredity and environment, a problem over which there has been much fruitless controversy. What man possesses by nature is potentiality. What he becomes in reality will depend upon the combined working of nature and nurture. And this is as true of religion as it is of any other aspect of life.

Religion is instinctive in the sense that it has a basis in the original nature of man. Psychologists today are unable to find any single religious instinct. but it is clear that man's native equipment (reviewed in chapters two and three) is such that he tends to become religious. Fear and submission, curiosity and wonder, love, parental impulses, the desire for fellowship and the impulse to trust—these and other

original tendencies are the psychological basis of the religious attitude toward the universe. In the few cases of which there are records, where individuals have grown to manhood with very meagre social contacts, they seem to have developed a crude religion of their own.

Any adequate religious experience, however, is dependent upon social and environmental factors. An extreme case may perhaps be of value in illustrating this truth. A child born in the heart of pagan Africa will have a very different kind of religious life from that of the person born in a Christian home in America. The difference is chiefly due to environment. It grows out of the vast disparity in social structure and education.

The roots of religion.—The natural roots of religion may, therefore, best be traced to the interaction of the individual with his environment. Four phases of this process are of special significance in the development of religion. They are: conversation and instruction, or what is said to the child; the behavior of adults, or what is done before the child; nature and the child's reactions to it; and social experience, or the child's responses to life in the group.[9]

1. *Instruction* is by no means the earliest nor the most important factor in the religion of childhood. Long before the child can understand the things that are said to him he has received many religious impressions of a negative or of a positive sort. And his own activities and experiences are always more real

[9]From unpublished lectures of Professor Weigle on *The Psychology of Religion.* The discussion throughout this chapter draws considerably upon these lectures. The material is used by permission.

than anything that comes to him simply through the medium of words. The proper function of instruction, as will be shown presently, is more to explain experience than to be a precondition of it. Nevertheless the wholesome development of the religious life is impossible without instruction. The child needs information about religion as well as religious habits and attitudes. He needs to know how God has dealt with men in times past, and what they have learned of His purposes and requirements.

It is not easy, however, to make this religious instruction vital and meaningful. And there are those for whom the difficulties in the way seem almost insurmountable. The suggestion has been made that religious instruction should not be given the child because he accepts uncritically whatever is told him, because he is such a literalist, and because his imagination often leads him to fill in the gaps of his knowledge with the most grotesque details. But these traits are merely the limitations of the child's immaturity. They are not peculiar to religion. And to deny him religious instruction because of them is no more reasonable than would be the refusal to instruct him about all other aspects of life for the same reasons. This kind of error in the child's reasoning is no more serious in the field of religion than it is, for example, in the realm of science.

Yet the teacher must be on his guard lest he accentuate the difficulties of the child by telling him things that are untrue. Sound instruction must always be in a form that will make it intelligible; that is, it must as far as possible be in terms of the child's own experience. But this principle does

not require the teaching of falsehoods. The child needs the truth—the best truth the teacher knows—if he is to be saved from later mental conflicts of the kind that are so damaging to faith. For one who is so taught, growth will mean not destruction but fulfillment and will proceed naturally with the expansion of his powers.

2. It has long been observed that actions speak louder than words. And this observation is especially true in religious training because religion is a way of life. *The behavior of adults* before the child may be much more important and influential than the things they say. The two factors should, of course, be in harmony; but, where they are not, the principles lived will be more powerful than those merely spoken about. Religion cannot be effectively taught in a home where the practice of it is ignored. If children were to become more conscious of the nature of their own responses to adult behavior, they would often cry out with Emerson, "How can I hear what you say when what you are is thundering in my ears?"

But the deepest roots of the child's religion lie in his own experiences, and the wise teacher will keep as close to them as possible. Conversation and instruction are important in the interpretation of experience and in the further guidance of it; but they do not create it. Nothing contributes more to the child's religion than his reactions to nature, and his own social contacts.

3. *The physical environment* calls forth from the child a variety of responses. Included among them are many of those that go to make up the religious attitude—fear, curiosity, wonder, gratitude, reverence,

and the like. Thunder and lightning, sun and moon, trees, birds flowers—all are reacted to in ways that have significance for religion. A six-year-old child in conversation with her younger sister was heard to remark: "God makes the prettiest things I ever saw." It was a beautiful Spring day. The first roses had just been gathered and a bunch of them in a vase was a source of delight to the children. Standing by an open door, and looking upon a "world made new," the older girl improvised a song the words of which were written down by a listener in the next room:

"God makes the pretty rain;
God makes the pretty sun;
God makes the beautiful world;
God makes the pink roses . . .
God makes the flowers and people,
And I like this world."

The words used in this song of appreciation show that the child had received religious instruction. Perhaps the more significant thing, however, is the character of the child's response to nature. The instruction gave meaning to the experience; but the experience gave reality to what had been taught.

4. Probably the most important factor in the child's religion is his *social experience.* By his responses to life in the group he builds up many attitudes that are essential to the religious adjustment. It is as the child loves and is loved; as he approves and is approved; as he deals fairly with his associates, co-operates with them, and cares for those who need his help—that the life of trust and fellowship is made

possible for him. Through such experiences the sentiments of a wholesome social life are built up and, if they are acquired in a religious group, many of them will center in the object of religious devotion. God is in these groups and the child will find him there. The happy fellowship, the love, service, and worship, will mould his attitudes and bring him genuine satisfaction. In responding to them he will make a response, also, to the One upon whom the members of the group acknowledge their dependence through submission, thankfulness and reverence. And he will make the response long before it is a conscious, self-directed act.

The relation of instruction to experience.—As the child becomes able to understand language, and as his imagination develops, there is a need for religious instruction to supplement, explain and clarify his experience. But there is little value in his learning to say much about being thankful if he has never really felt grateful for anything; and his soul may be seriously harmed by his talk of being God's helper, if he has never done anything to help forward the divine purpose in the world. What the child needs most is fellowship in groups that are dominated by the Christian spirit; for "instruction which is rooted and grounded in fellowship is vital and meaningful, while instruction without fellowship lacks motive and content."[10] It is the child's social experience that gives substance and reality to his religious ideas. It is to his life in Christian groups—especially the home and the church—that the most important source of his religion is to be traced.

[10] *The Teaching Work of the Church*, p. 48.

Religious experience may thus begin in the nursery. At first it will be a kind of borrowed experience, but the child may early begin to make it more truly his own. Given the proper guidance, his life in relation to God will gradually become a more conscious adjustment. Perhaps in adolescence it will reach full consciousness and there will be a step of self-commitment to the life of devotion and service. But religious growth, if it is to be wholesome, must not be forced. The religion of childhood is a relatively simple thing. It does not require an elaborate theology. Some theology there will have to be; for the pupil's questions must be answered. But all subtle and abstract formulations of religious truth belong to a later period of life. The closer the teacher stays to the child's own experience the more vital his teaching will be. And there will be many ways in which this experience can be given a religious interpretation. The responses of the child to nature may help to make real a God of beauty and power; his social experience may serve to unveil a God of love; through the approval and disapproval of his conduct by those whom he loves, he may learn something of a God of righteousness; in his efforts to do kindly, helpful deeds—"to create more love in the world"—he may come to understand a God who labors with men for the good of man; and in his struggles to do the right he may find a God who touches the balance on the side of good conduct.[11]

[11]The last of these experiences is no doubt more typical of adolescence than of childhood, but that some children gain help in self-control through prayer seems undeniable. Mrs. Mumford tells of a five-year-old boy who was finding prayer a help in overcoming a bad habit. One day he volunteered the information, "When you ask God to help you do anything, you have to try your very hardest yourself, then he does the last little bit you can't manage. If he did it all, it would be spoilings."—*The Dawn of Character*, p. 165.

Thus even within the limitations of childhood, God may be a reality.

In tracing the roots of religion to human nature and social experience there is no suggestion that religion can be confined within the cramping walls of a narrow naturalism. It is the Christian belief that through the pupil's experience and instruction in the Christian Society, through his devotion to ideals and his attitude of dependence, he is brought into touch with the living God. The personality and character that result from the life of devotion and service are not merely human products; and the conviction of being in harmony with the Eternal has deeper roots than the imagination of man. Their full meaning can be fittingly indicated only in terms of the grace of God and the work of the Holy Spirit. In the words of another: "What we have referred to, on the human side, as the growth and development of character, is to be described, on the divine side, as the work of the regenerating, enlightening, and sanctifying Spirit of God. The correlate of man's discovery is God's revelation; the correlate of learning, God's teaching; the correlate of human growth, God's nurturing care."[12]

WHAT ARE THE FACTORS IN RELIGIOUS GROWTH?—

Religious experience, like all other experience, is ever-changing. The passing years and the expanding horizons of life modify the pupil's ideals and the intensity of his devotion. There are changes also in the nature and quality of his fellowship with God. And while it is impossible here to describe these

[12]Weigle, *The Teaching Work of the Church*, p. 51.

changes in detail, some attention must be given to the causes underlying the more important of them. For convenience the factors in religious growth may be designated: developmental, environmental, and moral.

1. Developmental factors.—As the child becomes a youth, as youth passes into manhood, and as manhood approaches old age, many changes which profoundly affect the religious life are wrought in the individual. Some of these are due merely to physical and mental growth, or decay. They are the inevitable accomplishments of the maturing body and mind, or —in later life—of the gradual decline of the faculties. The religion of childhood is "religion within the limits of the child's mental powers, and circumscribed by the boundaries of his mental horizon."[13] It is necessarily concrete, is somewhat formal and external, and although feeling is an important element in it, there is none of the higher, more refined emotion which is considered almost essential to adult religious experience. The period of adolescence brings to the individual the capacity for this higher emotion and the religious life is thereby given a deeper feeling tone. It tends also to become more subjective and personal and, as the intellectual powers grow stronger, to become more rational. The religion of adulthood —an extremely varied phenomenon—is modified by reason of the attainment of maturity. There are tendencies toward conservatism in thought and action, and often a greater interest in the doctrinal and the practical aspects of religion. What religion means in old age will depend in part upon the physi-

[13]Tracy: *The Psychology of Adolescence*, p. 188.

cal and mental health of the individual, and religious experience will be colored by the whole outlook on life.

These changes in the religious life are gradual, continuous, and, for the most part inevitable. In so far as they can be separated from the other factors—and that is, of course, only in a rough, approximate way—they are not the achievements of moral personality but are natural processes which in some cases open up opportunities for moral growth and in others set limitations to it. Yet it is upon these developmental changes that the emphasis has been placed in many studies of religion which have become guides for educational practice. This has been especially true in studies of adolescence. The pronounced physical and psychical changes during these years have been spoken of almost as if they, in themselves, were religious phenomena. Thus conversion was declared to be "the altruistic irradiation of sex maturing" and the "new birth" was considered inevitable because it was identified with the birth of the procreative powers. One result of this tendency was that an exaggerated importance was attached to such experiences as the "sense of sin" (as distinct from a consciousness of actual transgression), "religious awakening" and "adolescent doubt." Its influence is still seen in those discussions of adolescent religion that make religious interest almost wholly a matter of the developing powers. There is, of course, ample evidence that most people who join the church do so during adolescence.[14] But environmental influences and the char-

[14]See Athearn: *The Indiana Survey of Religious Education*, I, pp. 371-378.

acter of the whole social structure are important contributing factors in bringing about this result.

2. Environmental factors.—Many of the factors that modify religious experience must, therefore, be traced to the environment. The changes that come during adolescence are due not only to the youth's expanding powers but to his expanding world, and to religious training. Psychological study makes it plain that the teaching and expectations of the different religious groups greatly affect the character of adolescent religious experience. The suggestion is made by Pratt that even the so-called natural skepticism of youth—at least in its more extreme and negative forms—would not be nearly as common as it is if it had not been so widely advertised.[15] However that may be, it is certain that the religious difficulties of youth are often due quite as much to inadequate religious training, and to efforts at adjustment in a new and complex world, as they are to the expansion of the mind and the heightening of the rational powers. It is also clear that proper educational guidance during these years will do much to assure a wholesome religious development.

Religious experience is modified by the social environment, in varying degrees, throughout the whole of life. And not only the local environment—the church and the community—but also the forces at work in the larger world, are factors in the growth of the individual. Social groups, education, economic pressure, institutional loyalties, "the spirit of the age" —these and other influences play upon him and deeply affect his religious life. They may weaken or destroy it;

[15] *The Religious Consciousness*, p. 177.

they may force it into a cramped and rigid formalism; or they may heighten its moral quality and widen its usefulness and vision. What the outcome will be, will depend partly upon the nature of these environmental influences, but it will be largely determined by the character of the individual and the quality of his religion. An important factor will be the degree of moral and spiritual independence he has achieved.

3. Moral factors.—Many important changes in religious experience are, therefore, due to moral factors. They result from the heightening of ideals, from the moral choices of the individual, and from his self-commitment to the life of devotion to the *highest,* and of dependence upon the greatest. They are, of course, not independent of the processes of development, nor of environmental influences. In actual life they will often be quite inseparable from them. Yet a proper understanding of religious growth is impossible unless the distinction here made is kept clear. Just as strong character was seen to require freedom from the domination of environment, so genuine religious growth cannot be thrust upon the individual. It will rather come about through his commitment of himself to the higher life, through his choices of the better way, through his increasing acquaintance with God and dependence upon him in fellowship and worship. It will be made possible by a religious education that provides for this kind of growth—that guides the experience of the pupil and yet encourages him to go beyond his teachers; to choose, to seek, to make new ventures along "the

mystic way'' and in the practical application of his religious ideals.

Morality and religion are thus seen once more to be, not identical, but inextricably bound together. Religion becomes moral and the whole of religious experience, while it overflows morality, has nevertheless moral significance. From this point of view sin is ''a willed acceptance of a wrong thing, knowing it to be wrong.'' A life of sin is lived by a person who repeatedly and consciously chooses the lower values. Conversion is not merely an emotional experience, nor the act of joining the church, but is a turning about from a life of sin to the higher and better way.[16] Decision is the conscious commitment of the self to the higher life—a life which the individual has already begun to live although chiefly by reason of his being carried along in the fellowship of the Christian group. Perseverance is a continuance in the way; and growth is finding in it new and deeper meaning, more and better kinds of loving service, and an ever deepening conviction of its ground in Reality. And this whole experience involving conversion or decision, perseverance and growth, insight, helpfulness and assurance, is at once moral and religious for it is achieved through dependence upon the divine being. The higher life is a life properly adjusted to both man and God.

The religion of maturity will, then, be devotional,

[16]This is only one of the many different meanings given to the word conversion in ordinary usage. It is not its common theological meaning. The position taken here is that it would be better to give the word its true etymological significance of "turning round" and to use some other word—perhaps *decision* —to designate the act of self-dedication of an individual who has been brought up "in the nurture and admonition of the Lord." (Eph. 6:4). For a discussion of the term conversion, see A. J. W. Myers: *Educational Evangelism*, p. 103-111.

intelligent, and practical. From the standpoint of educational method it will be maintained and enriched by prayer and worship, by study, and by active participation in those enterprises that seek to bring men, and the conditions of life, into harmony with the will of God. The religious person will not be unaffected by the baffling problems of the social environment. But in the midst of them he will not lose God. Neither will he, by shutting his eyes to the condition of his fellows, cherish God in selfish isolation. In devotion to the higher life he will find the divine Being to be great enough and good enough for his moral needs, and in dependence upon him he will acquire insight and power for the task of building a more brotherly world; he will gain "strength for the journey and courage to face the road."

How does religion bring about these results in conduct and personality?—

In the foregoing discussion the influence of religion upon moral conduct has been taken for granted. Such a position would seem to be justified by the experience of the race—especially Christian experience. But the question as to how religion affects conduct is one in which psychology is interested, and it requires brief consideration at this point. Psychology, of course, views the matter from the human side and therefore it deals with only a part of the total process. It is, however, a most significant part and it will be helpful for the teacher to consider it.

The question itself—although in a form that is quite common—is not well stated; for religion does not so much affect conduct, as constitute it. Religion is conduct, at least in part—the conduct of the per-

son who lives in conscious dependence upon God. And in the case of the Christian religion, it includes the highest ideal of conduct known to man. Yet there is point to the inquiry. What it seeks to discover is how the consciousness of God—that which gives to religion its specific character—contributes to moral conduct and personality.

Before facing this question it should be noted that there are other aspects of life besides those that are specifically moral, and that the life of personal communion has worth in itself. "Religion no less than beauty or companionship, is required by men in the simple fulfillment of life."[17] It is part of the glory of man that he can "glorify God and enjoy him." This truth, however, needs to be placed alongside two others. On the one hand, the life of worship cannot be called Christian if it weakens the sense of social obligation; and, on the other, the life of moral endeavor cannot reach its full power apart from dependence upon God.

Religion and conduct control.—The religious consciousness contributes to conduct control both directly and indirectly. Its indirect effect is the result of a certain refined emotional quality which it gives to all experience. This heightening of the tone of life is a kind of marginal response. The most devout Christian cannot continue to keep God in the center of consciousness. He is obliged to turn from the One to the many; to give his attention to the exacting details of the work-a-day world and of Christian service. In fact these activities must occupy by far the largest portion of his life. Yet throughout all of

[17]Chapman and Counts: *Principles of Education,* p. 344.

his varied experiences, though he be beset with difficulties and trials, he may have in the margin of his mind a sense of hopefulness and trust, a feeling of being "at home in the universe," that tends to color everything he does. The total effect of this attitude upon conduct must be very great, although to analyze it in detail is perhaps impossible. It can be confidently said, however, that where this response is the result of Christian fellowship and teaching, it predisposes the individual toward moral courage and strength; it gives him a measure of self-possession in face of the unexpected, and it strengthens his desire to do the right.

The more direct contribution of religion in the control of conduct is also a matter of first importance. It results from the fact that the religious consciousness is, to so large an extent, a consciousness of God in relation to man. The nature of this contribution may be suggested by a threefold statement:

1. The consciousness of God is a powerful motive for right conduct. It was seen in chapter eight that the moving power of ideals lies in their personal derivation and in their becoming the pupil's own so that reaching or approximating them is an act of self-realization. Religion adds a unique element to this motivation. The ideal, say that of love for an enemy, is no less man's own, but it is seen as the desire also of God. It is a part of His will and purpose. And it gains a personal warmth and a heightened attractiveness because there are gathered to it the sentiments of love and devotion that have been built up about the religious object. The "readiness" of the individual to do what needs to be done

is increased, and he is given power—at once internal and external—for the attainment of the ideal.

2. Moreover, when a good purpose is being carried through to completion and when a good act has been done, the consciousness of God tends to fix the habit firmly in the life. It intensifies the satisfaction that accompanies the act and thus, according to the law of effect, increases the probability of habituation. The act has the approval of the ideal self and of God. And this approval, for the Christian at least, is not that of a being who is a mere device of the imagination. The intensity of the satisfaction is largely dependent upon his conviction that, in following the right course, he is "aligning himself with the Eternal."

3. In the pursuit of that purpose which is at once the desire of the soul and the will of God, and by the evaluation of conduct before the ideal self in the presence of God, the conflicting currents of impulse and low aim are turned into the channel of the Good Life. Faced with a situation involving, say, the conditions of the workers in his factory, the employer who is a religious man will not be prompted by impulses to economic gain alone, but will feel the drawing power of that comprehensive ideal which embraces all the higher values of life—the purpose of God.[18] And the consciousness of God will add to his power of acting in harmony with this purpose, and to his satisfaction in so doing. In this way character becomes unified and stabilized. Sometimes a single act, a moment of "turning about" and

[18]See Bower: *The Curriculum of Religious Education*, pp. 111-114.

of intensified consciousness of God, is of vast significance in the attainment of unity. But the maintenance of the higher life and progress in it, is possible only through continuous and consistent devotion to the ideal, in constant, and often conscious, dependence upon God. And this life of devotion and dependence makes the largest possible contribution to the growth of effective personality.

QUESTIONS—

1. How would you justify the view that religion is best conceived as a way of life? Answer possible objections to this view.
2. What is the relation between religion and morality from the Christian point of view?
3. Do you agree with the statement that if the whole life of the pupil comes to have a religious quality it will do so largely because of "his dependence upon God in fellowship and worship"?
4. Why is the child's social experience all important in determining the quality of his religious life?
5. What criticism would you make of the use of the following lesson material in teaching first grade children? "The Father, the Son, and the Holy Ghost are one God. The three persons together are called the Trinity."
6. Does the natural and social explanation of religious growth exclude the operation of the spirit of God? Why? Why not?
7. What changes in your own religious life would you say have been due chiefly to (*a*) developmental factors? (*b*) environmental factors? (*c*) moral factors?
8. What is the meaning of the term conversion? Do you think the author's distinction between conversion and decision is sound? Why? Why not?
9. How does the consciousness of God contribute to moral character and personality? Supplement from your own point of view what is said in the text.
10. Do you think that adequate moral training is possible without religion? Give the reasons for your position.

REPORTS AND INVESTIGATIONS—

1. Gather a number of illustrations of religious responses of children, especially those showing gratitude, appreciation, reverence, and similar attitudes. Have you observed cases where the thought of God helped the child to control his conduct? Describe any such incidents.

2. Secure brief written answers from a number of children to such questions as: What is God like? Why do we pray? Why do we go to church? What do you like best about Jesus? What does it mean to be a Christian? Note the differences in the answers according to the age and background of the children. Point out cases where you consider the inadequancy of the child's religious ideas is due to faulty training, and others where you think it is the result of his own limitations.
3. If suitable books are available (such as the study of the pupil in the Specialization units of the Teacher Training Course) report on: (*a*) The religion of childhood, (*b*) The religion of adolescence, and (*c*) The religion of adulthood. Illustrate the likenesses and the differences between the periods by your own observations where possible.
4. Report on the practice of your church as to receiving children and young people into its membership. Do the children feel themselves to be outsiders until they take formal membership in the church? What differences are made in receiving into membership a child who has had a sound Christian training and a mature person whose life has been lived in open violation of Christian principles?
5. In the department of your church school with which you are most familiar, what specific provision is made to stimulate and to develop in a wholesome way, the pupil's consciousness of God? Suggest where improvements might be made.

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CHAPTER X

CHRISTIAN PERSONALITY

How is Christian Personality Attained?

As you enter upon the last chapter of this study of the pupil it will be well to glance back over the ground that has been covered. In chapter one there was a brief introductory discussion of the nature of education, special attention being given to the place of the pupil in the teaching process. The body of the book has been devoted to the consideration of three basic problems. (1) In chapters two, three, and four, the native equipment of the pupil was described. (2) Then followed, in chapters five and six, an account of *the way in which specific* changes are made in the life of the pupil. (3) The last three chapters, seven, eight and nine, have shown how, in and through these changes, *personality develops.* Because of the special interests of the teacher of religion particular attention has been paid to the moral and religious aspects of personality.

The discussion throughout the book has been from the viewpoint of the Christian teacher. Chapter ten, however, will make more explicit this Christian point of view, and will survey the whole process by which Christian personality is built up. It constitutes, therefore, something of a review and summary of the book. The two main divisions of the chapter deal with the questions: (1) What is meant by Christian personality? and (2) How can this kind of personality be attained?

What is meant by Christian personality?—

The Christian is a follower of Christ. Anyone who sincerely responds to the call of the Son of God attains a measure of Christian personality. But the teacher's ideal for the pupil is that his whole life may be thoroughly Christian. And while this goal may never be quite attainable, it is, nevertheless, an alluring ideal for the person who has once glimpsed

it. The degree to which it can be approximated by the pupil will depend, to a large extent, upon the kind of religious education he receives.

The statement was made in chapter nine that no view of religion meets with wider acceptance today than that which describes it as a way of life. When the Christian religion is viewed from this standpoint, the essence of Christianity is seen to be "Jesus' Way of Living," and this phrase, like the others, is gaining recognition. The conception is, in the main, a wholesome one. It rings true to the emphasis placed upon life and character in the teaching of Jesus himself. But it, too, is open to possible misunderstanding. There should scarcely be any need of saying that Jesus' way of living involved a basic religious adjustment. It was a manner of life that was motivated, sustained, and given meaning by devotion to the purpose of the Father, and by conscious dependence upon Him. Moreover it should be clear that the kind of religious adjustment within reach of the Christian today is made possible through the life and work of Jesus himself. If morality is devotion to ideals, and religion (in its specific and definitive sense) is dependence upon God, then *Christianity involves both morality and religion raised to their highest terms and bound together in a life.* It was such a life that Jesus himself lived. It is to such a life that he calls his followers.

The way of life that is offered to men by Christianity thus includes an ideal and a means of progressively realizing that ideal. The Christian identifies himself with Christ and the endeavor to realize the ideal-self leads to growth in Christlikeness. It

is by following Christ, also, and not by disputatious arguments about him, that men find reality in the life of dependence; for their conviction of "the infinite Friendliness"[1] is deepened, and they bring themselves into touch with the spirit of the living God.

A test of Christian personality.—The Christian way of life requires a Christian person to live it. Perhaps the most practical test of Christian personality is, therefore: Does it exercise and express itself in life-situations by meeting them "in the spirit and way of Christ"?[2] If it were truly said of an individual that in every phase of life he acted in this spirit and manner, his personality could, in the fullest sense, be called Christian. And perhaps the best indication of the degree to which the pupil has attained the goal is the number and kind of life situations in which his conduct harmonizes with this principle. The teacher will not forget, of course, that the manner of meeting one situation is always dependent in part upon how other situations have been met; that what Christ did in the city, or on the plain, was not unrelated to his conduct on the mountain side; that the "spirit and way of Christ" includes conscious dependence upon God and the kind of courage and strength that flow from it.

What this following of Christ means, objectively and in detail, is not easy to state. It could be determined only by a careful analysis of modern life and by the judgment of Christ's best interpreters as to what is the Christian thing to do in this situation and in that. New situations are constantly aris-

[1] L. P. Jacks: *Religious Perplexities*, p. 90.

[2] Shaver: *The Project Principle in Religious Education*, p. 40.

ing in the changing civilization of today and the follower of Christ is ever confronted with new problems. Yet there are basic human impulses and relationships that are, in one sense at least, changeless; and there are certain Christian ideals of life that retain their meaning despite the passage of time. Some of the larger features of the Christian ideal for the individual and for society are clear enough. Its dominant note, according to both Jesus and Paul, is unselfish love. It would include among the traits of Christian personality, in one form or another, such qualities as trustfulness, reverence, love of Christ, repentance for wrong-doing, hopefulness, friendliness, courage and self-giving.[3] It would involve also the manifestation of such traits in all the varied relationships of life, and the constant endeavor to secure these values not for the self alone but for all men.[4] The Christian ideal includes a society that will make possible for every one the fullest development of Christian personality of which he is capable.

It is sometimes urged that there is little value in

[3]Twenty-two basic traits of Christian personality have been selected by the International Council of Religious Education as guides in the construction of the new International Curriculum. These traits with both negative and positive elaboration are listed in *Research Service Bulletin No. 5.* The key words are: Co-operation, courage, creativeness, dependability, faith, forgiveness, Goodwill, health-mindedness, honesty, humility, joyousness, love, loyalty, obedience, openmindedness, penitence, purity, purposefulness, reverence, self-control, self-respect, spirituality. *Research Service Bulletin No. 5,* p. 49-58.

[4]The areas and relations of life in which Christian personality will function are classified by the Curriculum Committee of the International Council as follows: (1) Health Activities, (2) Educational Activities, (3) Economic Activities, (4) Vocational Activities, (5) Citizenship Activities, (6) Recreation (7) Sex, Parenthood, and Family Life, (8) General Life in the Group, (9) Friendship Activities, (10) Aesthetic Activities, (11) Specialized religious Activities. Each of these areas of human experience is subdivided into the six basic relationships of life: (*a*) Personal (*b*) Home, (*c*) School, (*d*) Church, (*e*) Other community relations, and (*f*) Relations beyond the Local Community.—See *Research Service Bulletin No. 5,* p. 42-48.

the listing of traits because they are abstractions and are, to so large a degree, subjective. But the words have meaning and, from the standpoint of one who observes the conduct of others, they represent certain ways of acting that are recognizable. It is true that they require definition and concrete illustration if they are to be made thoroughly practical standards of judgment for the teacher to use; but the task of so defining and illustrating them does not fall within the scope of this book. In a general way, however, men know what hopefulness, and courage, and friendliness, and gratitude toward God, mean; and the wise teacher is constantly on the lookout for the appearance of these and other Christian traits in the lives of his pupils.

But these qualities of life may also be viewed from the standpoint of the pupil himself. For him they are, or may become ideals. And the strength of their impelling power will depend upon the kind of religious education he receives; upon the way in which these ideals are built up in his experience. If they are learned through contact with great Christian personalities—especially that of Jesus himself, and through their being tested in the crucible of life, the love of them will predispose the individual, in meeting all kinds of situations, to Christian conduct.

The inward spirit and the outward act.—The mere externals of conduct can, of course, never be a completely adequate test of Christian personality. A truly Christian deed must be in the spirit as well as in the way of Christ. The pupil may act in a Christian way, so far as his outward behavior is concerned, merely because he has been told to do so by teacher,

or parent, or by some other authoritative voice. Or his act may be simply the result of habits that have been developed under social compulsion. Cases have been observed of a child forced to say his prayers under the threat of a switch which lay within easy reach of the parent, and of a college student who continued to pray the prayer of her childhood, "Now I lay me down to sleep." It would seem, too, that the behavior of many adult Christians remains on the level of the authoritative and the habitual. Religious education must, of course, make use of these types of behavior and they have an important part to play in its task of building character. But it seeks ever to bring the pupil to the place where his acts, while in harmony with the highest Christian standards, possess also the inward moral quality of self-chosen, purposeful conduct. Freedom is, therefore, an essential factor in fully developed Christian personality. "For freedom did Christ set us free" (Gal. 5:1). In following Christ the mature Christian is, to use Luther's phrase, "the most free lord of all." He is lured on by an ideal that is loved and is freely pursued and he has little need of external restraints or promptings.

Ultimately the goal of the Christian teacher is the christianizing of the whole personality of the pupil. It is that the pupil may come to possess the knowledge, ability, attitudes and ideals that will enable him to meet all life situations in the spirit and way of Christ. But just as external factors may force conduct into the Christian mould even where the true Christian spirit is lacking, so may the individual who desires to act in a Christian way be kept from

doing so by forces over which he has little or no control. As was pointed out in chapter seven his conduct may be very deeply affected by such factors as bodily constitution, hereditary tendencies, or unwholesome environment or training. If a measure of cheerfulness, for example, is an element in Christian personality, some persons may be kept from completeness in this regard by defective bodily structure or functioning. Even the degree and quality of the individual's consciousness of God is dependent, in part, upon intellectual and emotional capacity and development. And the ability to do the Christlike thing in a complex situation of business or politics is by no means independent of a knowledge of economics or of political science.

Now, religious education is interested in all of the factors that help or hinder the attainment of its objectives. It cannot achieve its full purpose without christianizing, in home and society, the conditions of life which contribute so largely to character and personality. It cannot be blind even to physical factors; for the correction of a physical defect may, in the case of some child, be the indispensable condition of a wholesome attitude or of a loving deed. It must give consideration to the whole life of the pupil in all his relationships if it would help him toward his fullest possible development. Nevertheless the main concern of the teacher of religion is to make Christian the central ideals of the pupil's life—his spirit, desires, and purposes. It is to secure from the pupil a continuous and voluntary commitment to the Christian way, in conscious dependence upon God.

The practical objective of religious education is, therefore, that the pupil should become as Christian as he can be; that, within the limits of his abilities and conditioning environment, he should approach as nearly as possible to the ideal of meeting every situation in a Christian way. He may fail to do the Christian thing because he lacks necessary information, or because he does not possess the ability to see clearly all the implications of his acts; but his desires are purged of their unworthy elements. He seeks first the Kingdom of God and his righteousness. He finds satisfaction in conduct that is, to the best of his knowledge and understanding, in harmony with the spirit of Christ.

This does not mean, let it be said emphatically, that the Christian may rest content in ignorance, or that he may lightly excuse his faulty conduct by pleading his inability to understand moral issues. One of the essential traits of Christian personality is a desire for growth, a spirit of enterprise and discovery, a constant searching for more light upon the question as to what it means to be a Christian. Religious education must give knowledge as well as inspiration, it must stimulate thought as well as feeling, it must encourage its best pupils to do their best thinking upon the problem: Where does the way of Christ lead in the complex life of today?

A forward-moving goal.—Christian personality is, therefore, a forward moving goal. In one sense it is ever attainable, yet never attained. It is by no means a state to be once for all achieved; for changing conditions and new knowledge bring new obligations and wider opportunities for the expression of the Chris-

tian spirit. What Christian personality meant a hundred years ago is not what it means today, nor is its meaning today what it will be a hundred years hence. Jesus Christ still walks far in advance of the race. It is ever true that:

> New occasions teach new duties;
> Time makes ancient good uncouth;
> They must upward still, and onward,
> Who would keep abreast of truth.
> —Lowell: *The Present Crisis.*

And in the life of the individual Christian, also, there must be continuous growth. It was after many years of Christian service that Paul wrote: "Not that I have already obtained, or am already made perfect: but I press on" (Phil. 3:12).

Yet, in a true sense, Christian personality can be attained. The term may well be applied to the person whose life is predominantly Christian, judged by the best Christian standards of his day. Henry Drummond, for example, could be said to have had a Christian personality, at least according to the judgment of D. L. Moody, for Moody said of him, "That man is more like Jesus Christ than any other man I know." Moreover there have been in every generation at least a considerable number of Christians—some of them known to fame and others long since forgotten by the world—whose spirit and manner of life, whose attitude toward God and man, was sufficiently Christlike for it to be said of them that they achieved Christian personality. And wherever religious education really reaches its objective a similar statement can be made concerning those whom

it has nourished and whose moral and religious growth it has guided.

A person who, through the expression of his own ideals and purposes, manifests the essential Christian traits in his relations to man and God, and who seeks ever to revise his standards and manner of life on the basis of his Christian experience and his deepening insight into the meaning of the Christian spirit —that is what is meant by the attainment of Christian personality.

How can this kind of personality be attained?—Christian personality, if it is attained, is largely the achievement of the pupil. Yet it may be that adverse circumstances make impossible for a given individual, or group, any such attainment. It is the business of the church, and especially of the teacher of religion, so to guide the development of the pupil as to make most probable his reaching the Christian goal. To say in detail how this can be done would be to repeat all that has been written in the preceeding chapters and to review the whole program of the church. But, by way of summary, certain large aspects of the process may well be outlined here. If the pupil attains Christian personality he will do so by reason of his fellowship in the Christian group; his self-commitment to the Christian way; and his dependence upon God.

1. *Christian fellowship.*—Christian fellowship there must be, if Christian personality is to be attained. And the earlier the pupil is introduced into this fellowship the more thorough and permanent its influence upon him is likely to be. It has been made

clear in earlier chapters that the processes which modify original nature are at work long before they are consciously chosen acts of the pupil; and that the most important source of the child's religious life is his social experience. Before there is self-direction in any true sense a bent has been given to the personality. And even the kind of self-control that the pupil attains—perhaps the determination of whether he shall gain genuine self-control at all—depends largely upon the character of the social group which is the matrix of his early life.

But fellowship implies much more than a passive absorption of the virtues of the group. As the term is used here it means a normal, wholesome sharing in the life of the family, the church and the community. It may come about through a variety of activities—listening to stories, and telling them; singing hymns, and playing games; worshiping with others, and praying for them; doing the work of a class-president or electing some one to that office, and carrying on the business of class or society. In the life of the group the pupil enjoys what Professor Coe aptly calls, "the specific happiness of being a member of society."[5] And Christian fellowship should heighten the tone of that happiness, whether it is found through the activities of the family hour at home, or through intelligent participation in the worship and missionary giving of the church.

The social contacts of the pupil, both real and imaginary, will expand in an ever-widening circle. If the spirit of the group which cradles his early years is truly Christlike, he will come to feel his

[5] Coe, *A Social Theory of Religious Education*, p. 80.

sympathetic relation to the people of other nations and of other races. He will have intercourse, too, with those who in ages past have lived valiantly the good life. He will identify himself with the great company who have heard the call of Christ and will know something of the meaning of "the communion of the saints."

The impressionable years.—But it is more especially the fellowship of the impressionable years to which attention is here being called. The experience of the pupil in the Christian group will, in the manner described in earlier chapters, predispose him toward the higher life. It will equip him with habits and attitudes, give him knowledge, cultivate in him religious and moral sentiments, and help him acquire ideals and purposes that are essential to Christian personality. And many of these elements may be so thoroughly built into his life that they become a permanent possession that no later experience can eradicate. The child who has been reared in a Christian family—whether the home or the larger Christian group—may change many of his ways as he ventures forth into the larger world, but, in the words of Bushnell, "The odor of the house will always be in his garments, and the internal difficulties with which he has to struggle will spring of the family seeds planted in his nature."[6]

There is a very illuminating passage in Will Durant's *Transition* in which he describes the influence upon his life of those stories and pictures of Christ that saturated the atmosphere of his childhood home. "I was filled with a great love for this man," he

[6]Bushnell, *Christian Nurture,* 1916 edition, p. 78.

writes, "so much that to this day, when I should be ready to admit the historical uncertainty that enshrouds him, his figure gathers round it, in my mind, a thousand tender memories, and endless emotional reverberations. I thrill yet at the mention of his name, and hunger yet for the ideal life he wished mankind to live; if to love him and hear him gladly is to be a Christian, then, skeptic and pagan though I be, I am a Christian too, and Christ is still my God."[7] Whatever may be thought of Doctor Durant's total attitude, and however much it may be regretted that other aspects of his early religious training were not as wholesome as this one, there are but few Christians who would fail to appreciate the value of these strong sentiments toward Jesus Christ. They have, no doubt, contributed very greatly to the personality of the writer who, despite the "Great Change," has about him so much that is Christian still. There are many other important factors in the equipment of the pupil for the higher life, but without the development of powerful moral and religious sentiments, Christian personality cannot be attained. And childhood and youth is preeminently the time for building up the sentiments.

2. *Christian thinking and doing.*—The Christian life involves self-commitment to the way of Christ. In and through the pupil's fellowship in the group there will come to him innumerable opportunities to choose between the higher and the lower values. In fact, the constituents of Christian experience are largely such choices made under a great variety of circumstances. The situations, which may be either

[7] *Transition: A Mental Autobiography*, pp. 21-22.

real or imaginary, vary greatly in complexity. They range all the way from the simple decision of the child to tell the truth and accept punishment for a misdeed, to the martyr's choice of death rather than the surrender of his cause. Whenever the pupil identifies himself with the character in the story who does the Christian thing, he is choosing the higher value. Whenever he listens to the teaching of prophet or apostle and responds to a truly Christian message with whole-hearted acceptance he is committing himself to the Christian way. But even more important in character formation are his choices whenever he faces an actual situation in his own life, and with a clear understanding of the issues involved, decides upon the Christian course of action, and carries it through to completion. Christian thinking and doing are effective builders of wholesome personality.

One of the most significant choices in the life of the individual is that full commitment of the self to the way of Christ which takes place in the act of decision or of conversion. (See the discussion of these terms in chapter nine.) But the pupil who has been nurtured in the Christian group will have had many experiences of choosing the Christian way before the time when he positively identifies himself with the followers of Christ. And in making this decision he will be acting in harmony with the system of ideals and purposes he has been building up through the years. Moreover his acts of self-commitment to the way of Christ will not end on the day of decision. There will be times that call for rededication; and occasions, too, when, after a period of perplexity, there will be illumination. At such

times he will choose either the light or the darkness, and in so doing he will discover new richness and depth in his religious experience, or he will settle into the smug complacency of a merely nominal Christian life.

Practice in choosing the Christian way.—The kind of religious education that would develop Christian personality must, therefore, give the pupil practice in choosing the Christian way and in following it. The whole life of the family and of the church, if it is permeated by the Christian spirit, will provide many opportunities for this kind of purposeful activity. But there is a need that more attention be given to the matter in building curricula and in carrying on the teaching process. For this reason the project principle is a most valuable guide to the teacher of religion. A project is virtually a bit of pupil-activity—usually a group enterprise of some kind—that is *self-chosen* and therefore entered into heartily; that is carried to completion; and that leads to some result which is felt by the pupils to have worth. Other things being equal, the more nearly the activity resembles real life, and the more it involves the pupil's own thinking of the problematic type, the greater its educational value. There are many good reasons for the use of the project principle in religious education but none that are more important than this: that project teaching provides the pupil with numerous opportunities to choose and to carry out high and worthy purposes under the guidance of a teacher of mature Christian experience.[8]

[8]See, in this connection, Shaver's discussion of the criteria for selecting Christian education projects. Shaver: *The Project Principle in Religious Education*, pp. 47-50.

It is clear that wherever the activities of church school groups are of this character, the pupils will receive valuable training for meeting future life-situations in the spirit and way of Christ.

The result of Christian thinking and doing, as was pointed out in chapter eight, is the unification of character and personality. Every decision made on the Christian level tends to Christianize the central ideals and purposes of the pupil's life—his ideal self—and thus to bring harmony to all of his experience. He has a determining motive in meeting all of life's situations. He is devoted to the Christian ideal. He desires wholeheartedly to walk in the way of Christ.

3. *Christian worship.*—But the attainment of full Christian personality requires power and vision, and these are the fruits of a life of dependence upon God. Religious education differs from general education not so much in what it omits as in what it includes. It seeks to bring about the adjustment of the pupil not merely to his physical and to his human environment, but to God. This adjustment is, of course, not possible apart from human fellowship, nor is it independent of the pupil's thinking and doing as he faces the concrete situations of life; yet it cannot be wholly identified with these phases of his experience. It is rather a complex response that includes all of these particular adaptations—and more. And that something more is all-important. It is the most distinctive aspect of the religious adjustment. It is the essence of what takes place in the act of worship, or prayer.

Worship must not be identified with the emotional side of religion, nor with reflection upon failures in human conduct. It involves rather the whole per-

sonality. And it may, in the end, turn away from the problems of life to the One in whom all problems are resolved. It is "a personal approach to God"[9] in which the consciousness of dependence is quickened and the worshiper seeks harmony and finds power. Whether it be the prayer of the individual in his closet, or the "Te Deum" of the worshiping group, the act is one of approach to God which leads to a deeper sense of fellowship with the divine Being.

The proper attitude toward God—like the proper adjustment of man to society or to nature—has to be learned. And the Christian message declares that the life and work of Jesus Christ portrays this attitude and provides a means whereby it can be achieved in the lives of his followers. It maintains that as men respond wholeheartedly to the call of Christ, and act upon his truth, they will discover the way to the Father. They will find an answering response in the universe to their yearnings after a fuller life. They will lay hold on God.

There is, then, a worshipful life. It is lived by the person who is related, in a truly Christian way, to his fellows and to God. But the teaching of the New Testament, as well as the testimony of Christian experience, is that this kind of life is made possible by times of worship—occasions when the approach to God is fully conscious, and "spirit with spirit can meet" in direct, personal intercourse. It is here that religion has something unique to offer men. Social fellowship and the inspiration of the crowd they may have without religion. Some sort

[9]Weigle and Tweedy, *Training the Devotional Life*, p. 6.

of moral training may be provided on the level of a thorough-going humanism. But worship makes possible a kind of fellowship with God that is available nowhere else. If teachers of religion fail to guide the pupil into a full, rich experience of Christian worship, their failure is at the most crucial point in the whole enterprise of religious education.

The fruits of worship.—What worship does in the life of the individual cannot be indicated by a simple tabulation of results. The relation of God to the world and to man is, in the Christian view, so intimate, and the needs of men are so varied, that the fruits of worship defy classification. Yet the divine response is dependable. Its effects in human experience can be recognized. And, in the broadest of terms, it may be said that true worship gives power and insight for the moral life. In conscious dependence upon God, the person who is devoted to the Christian ideal finds courage and strength. Christianity, as Principal Jacks has said, does not so much remove the enigmas of life, as it does give men courage in the midst of their perplexities. A few years ago an eminent sociologist, addressing a group of students, advised his hearers not to enter the field of social service unless they could take with them an adequate religious faith. Without religion, he, said, their work was likely to be vitiated by a growing pessimism, or to be rendered futile by a radicalism of the impatient and superficial type. The life of dependence gives strength for moral endeavor. It makes available to the Christian, as he strives to walk in the way of Christ, the sustaining energy of the spirit of God.

The experience of worship, at its best, is also a source of moral and spiritual enlightenment. Religious insight does not come by reasoning alone, but by contact with God. There is an emphasis today upon problem-solving as the technique for religious teaching, and the value of this method has been pointed out a number of times in this study of the pupil. But the principle must not be applied in too narrow and exclusive a way. There are other types of experience which contribute to the richness and worth of life, and which are by no means without moral significance. One of them is the heart of worship—communion with God. The new insight of the Great Apostle which had so much to do with keeping Christianity a universal religion, was not the result of "group thinking," but of devotion to Christ and of communion with God. And if it be urged that Paul's was a unique case, the same thing may be said of the insight of Luther and of other great spiritual adventurers. The limitations of the ordinary Christian no doubt preclude the possibility of the profound originality of such leaders, but may not the process be somewhat similar in the lesser concerns of life? There is always a need for clear thinking upon religious problems, but the possibility of a Christian outcome as a result of group thinking, depends not only upon correct reasoning, but upon the character and spirit of those who make up the group. It would seem that there is the greatest likelihood of a Christian result where the members of the group, individually and as a company, are following after the Christian ideal in conscious dependence upon God.

In worship and prayer the vision of the Christian is clarified. His attitude for the time being is not that of problem-solving, but of contemplation and fellowship. Yet he returns to his tasks with a new sense of their worth and meaning and with a deeper conviction of the reality of the unseen. It is through this life of dependence, as well as by their Christian thinking, that men will gain a clearer vision of what it means to follow Christ in the complex life of today or, let it be said, of tomorrow. It is here, too, in work and worship, that faith and trust are made strong. There comes to the individual an added assurance that the values men hold dear will not perish; and he gains a measure of preparation for the unexpected and the unpredictable. His belief in Him who "brought life and immortality to light" (2 Tim. 1:10) is given the religious quality that makes it faith, and he is enabled to face even the remote future with confidence and hope.

QUESTIONS—

1. In what sense can it be said that the essence of Christianity is "Jesus' Way of Living"? What are the elements of strength and of weakness in this view?
2. Can you suggest a better test of Christian personality than the one proposed in the text, viz., that the Christian person is one who meets life-situations in the spirit and way of Christ?
3. Why can the externals of conduct never be a completely adequate test of Christian personality?
4. What cases have you known of Christians whose failure to do the Christian thing was due to lack of information or to inability to see clearly all of the implications of their conduct? To what extent do you consider them responsible for their failure?
5. Do you agree with this statement from the text? "What Christian personality meant a hundred years ago is not what it means today, nor is its meaning today what it will be a hundred years hence."

6. Of what importance in the growth of Christian personality is the building up of strong religious sentiments? Where, in the program of religious education, are these sentiments most effectively developed?
7. Why is the project principle an especially valuable guide in the work of the Christian teacher?
8. What are some of the activities of your church which are not commonly thought of as belonging to the educational program but which, nevertheless, give valuable training in Christian thinking and doing? Should they be considered as a part of the educational work of the church?
9. How much attention is given by your church school to the problem of guiding the pupils in the experience of Christian worship? Criticize the statement, "If teachers of religion fail to guide the pupil into a full, rich experience of worship, their failure is at the most crucial point in the whole enterprise of religious education."
10. What would you say is the chief contribution this course has made to your life, or to your equipment for the work of the teacher?

REPORTS AND INVESTIGATIONS—

1. Think of the most Christian person you have ever known. List ten traits possessed by this person and compare them with similar lists prepared by other members of the class. Discuss the points of agreement and of disagreement. What do you consider to be the most essential traits of Christian personality?
2. Recall instances of persons known to you who have manifested certain wholesome traits in one situation (perhaps in the home or at church) and almost the opposite traits in other situations (say, in business or politics). How do you account for these differences? What is their significance for religious education?
3. Study the life and work of your church (or of your home, or your community) from the standpoint of their approximation to the Christian ideal. How far do they provide a society in which the growing child may experience a truly Christian fellowship? What are the most conspicuous negative elements? What can be done to improve the situation?
4. Report on the program of some department of your church school as to its guidance of the pupils in (*a*) Christian thinking and doing, and in (*b*) Christian wor-

ship. List in detail what is being done in the way of service and recreational activities, projects, carefully prepared worship services, and pupil participation in planning the work of the department.

5. Prepare for the final examination. The leader will announce the kind of examination that will be used but, whatever plan is followed, the preparation should include a review of the main topics treated in the text and the class discussions. The student will find it helpful to prepare a list of fifty questions covering these items. He should also be ready to submit his observation notebook to be examined by the class leader.

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